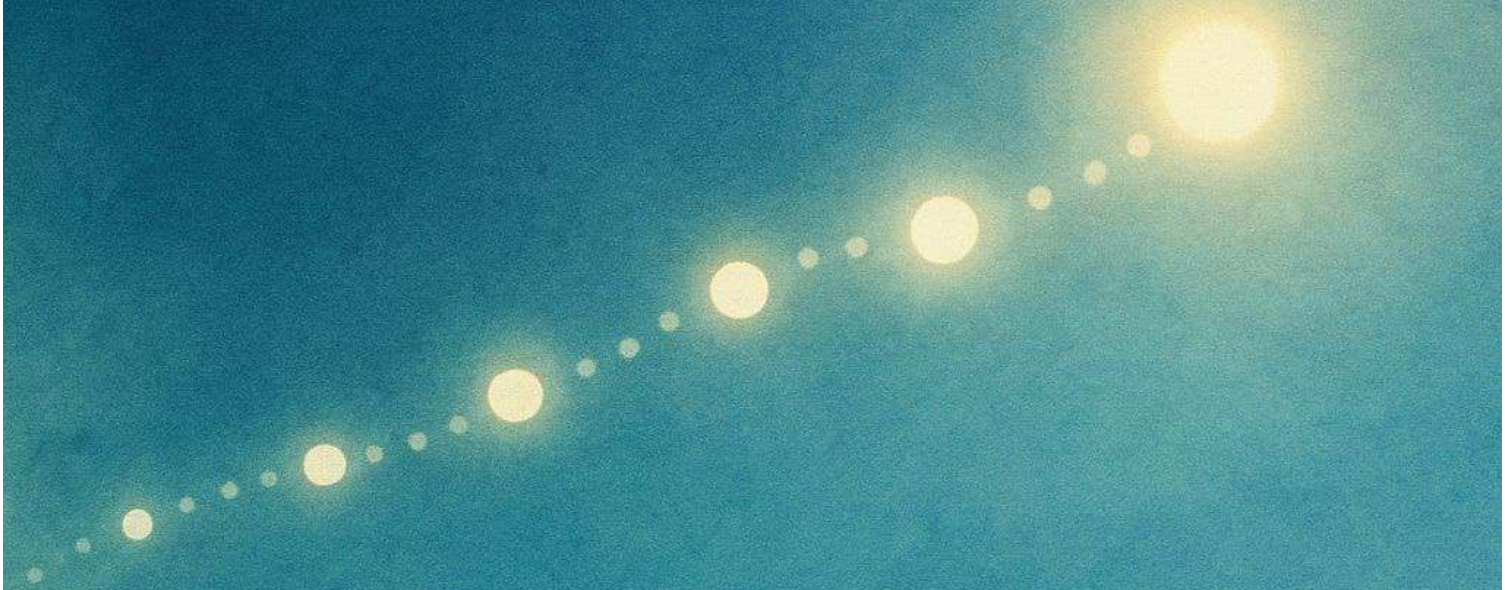
# HOW THE MIND WORKS

## THE COGNITIVE PROCESS



BHIKKHU INDASOMA
SIRIDANTAMAHÁPALAKA

Book 5 –

# How the Mind Works

## The Cognitive Process

Bhikkhu Indasoma Siridantamahapalakka

- How the mind experiences the world
- The Five-Door and Mind-Door processes
- Bhavaṅga (life-continuum) and Javana (impulse)
- Rootless consciousness and functions
- Using mindfulness to observe thought flow
- Reflection: Knowing without clinging

## Series Flow

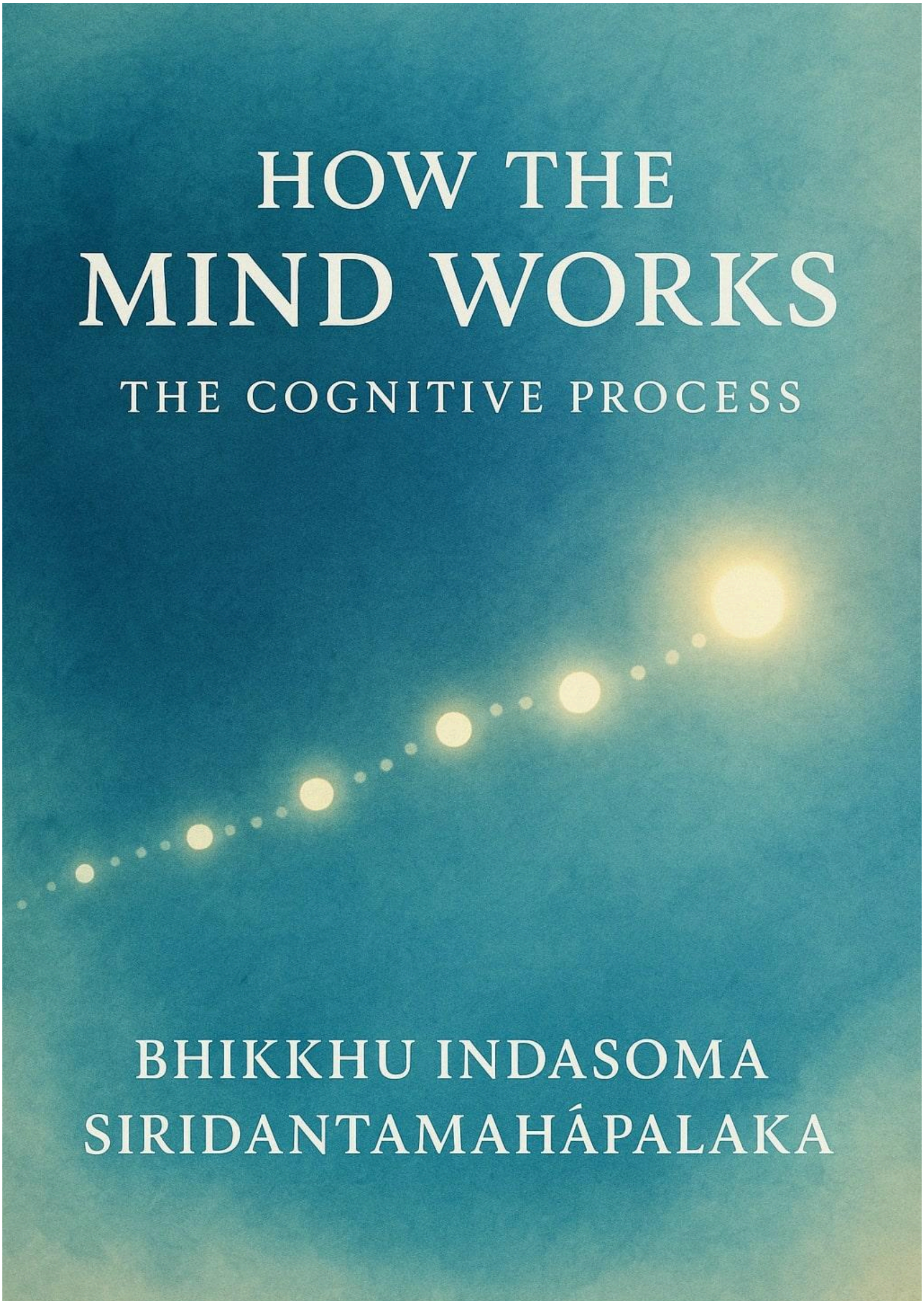
Books 1-3 → explore what exists – mind, mental factors, and matter

Book 4-5 → show how experience happens – kamma and cognition

Book 6-7 → explain why it happens – conditions and practice

Book 8 → reveals the end of the process – Nibbāna

# How Mind Works: The Cognitive Process




By Bhikkhu Indasoma Siridantamahapalaka

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How Mind Works: The Cognitive Process 2

# How Mind Works: The Cognitive Process

## Dedication

May this small book be a light for beginners on the path of wisdom.
May all who read it understand their own mind, live kindly, and see truth clearly.
May this work honor the Buddha, the Dhamma, and the Sangha.

# How Mind Works: The Cognitive Process

***Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation***

## How Mind Works: The Cognitive Process

*By* ***Bhikkhu Indasoma Siridantamahapalaka***

***ORCID iD: 0009-0000-0697-4760***

# How Mind Works: The Cognitive Process

## ဝန္ဒနာ

**နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။**

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ကျမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ကျမာ ဓာတုယော ကျဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန ကျမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊ ကမ္မံ ကျဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ကျမဿ ပုညကမ္မဿ ဖလေန၊ ကျမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ပံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမုန္တု၊ သမ္မာ သမ္ဗဇ္ဈန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ကျတိ ဒန္တဓာတုယော နမဿာမိ။

# How Mind Works: The Cognitive Process

***Namo tassa bhagavato arahato sammāsambuddhassa.***

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammaganthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

# How Mind Works: The Cognitive Process

**နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။**

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓဿာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန်ံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထရိယာ
ပုညဉ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဘဏမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိဖ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

# How Mind Works: The Cognitive Process

***PUBLISHING RECORD***

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

## How Mind Works: The Cognitive Process

By

Bhikkhu Indasoma Siridantamahapalaka

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# How Mind Works: The Cognitive Process

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- Meditation / Practice Manuals

# How Mind Works: The Cognitive Process

***Dedication***

*This book is lovingly dedicated to*

- *the Buddha, who showed the path to understand mind and matter clearly,*
- *the great Abhidhamma teachers and writers, whose works make that path easier to see,*
- *and all patient meditation teachers, who quietly guide others, one breath at a time.*

*It is also dedicated to **you**, the reader.*

*You may be young, busy, confused, curious, or simply wondering,*
*"Why does my mind work like this?"*

*You might feel strong emotions – happiness, sadness, anger, fear –*
*and sometimes you might feel lost inside your own thoughts.*

*This book is written **for you**:*

- *so that you can see your mind not as an enemy,*
  *but as a **process** that can be known and trained;*
- *so that you can understand that every sight, sound, smell, taste, touch,*
  *and thought is just one tiny moment in a flowing stream;*
- *so that you can slowly learn how to respond with more **wisdom**,*
  *and cling a little less tightly to every feeling.*

*If, while reading these pages, you gain even a small moment of calm,*
*a tiny flash of understanding,*
*or a gentle wish to be kinder to yourself and others,*

*then this book has done its job.*

*— Bhikkhu Indasoma Siridantamahapalaka*

***Acknowledgments***

*Gratitude is extended to:*

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

***Who This Book Is For***

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*

- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*

- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

# How Mind Works: The Cognitive Process

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**Synopsis:**

Every sight, sound, and thought is part of a quick, natural chain of mental events. This book explains how the Abhidhamma describes these processes — the “five-door” and “mind-door” ways the mind receives information. You’ll learn about Bhavaṅga (life-continuum) and Javana (impulsive moments), and how perception happens moment by moment. With friendly analogies — like watching frames in a movie — this book shows how our mind reacts and how mindfulness can bring calm control.

**Learning Outcome:**

You will develop a clearer awareness of how experiences arise and vanish. This understanding helps reduce automatic reactions and grow patience, presence, and insight. i want 11 chapters outline . please follow previous frame and real time daily example .for writing book

# How Mind Works: The Cognitive Process

***Abstract***

This volume presents the dynamic Abhidhamma model of cognition, detailing how consciousness arises in distinct sequences when one sees, hears, smells, tastes, touches, or thinks. It introduces key processes such as Bhavaṅga (life-continuum), Javana (impulsion), and Vīthi (cognitive series), illustrating how these mental events occur with great rapidity. By simplifying the classical description of the five-door and mind-door processes, the book enables readers to comprehend how perception unfolds moment by moment. The study encourages mindful awareness of experience as a sequence of conditioned mental events, promoting calm understanding and insight into impermanence. Book 5 — How the Mind Works: The Cognitive Process

*May this volume help you see moments as moments—clearly, kindly, and to liberating effect.*

*With Respect*

*The Author*

*Sao Dhammasami*

*Bhikkhu Indasoma Siridantamahapalaka ( Pen Name)*

## Homage

**Homage to the Blessed One, the Worthy One, the Fully Enlightened One.**

## ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

## How Mind Works: The Cognitive Process

***DIGITAL ACCESS NOTE***

*To support learning and integration, this volume is accompanied by* ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to* ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

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***Access Link:***

*https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6*

***Scan to Download:***

***"Scan here for Prompt Cards & Visual Aids — ready to download and print."***

# How Mind Works: The Cognitive Process

## Foreword

Our daily life feels smooth and continuous.
We wake up, check our phones, talk to friends, go to school or work, eat, rest, and sleep.

Inside this flow, hundreds of thoughts and feelings appear:

- a sudden joy when you see a message from someone you like,
- a tight knot in the chest when you remember a mistake,
- boredom during a long lesson,
- excitement while playing a game or watching a show.

Most of the time, we simply say, **"This is me. I am happy. I am angry. I am bored."**
We rarely ask, **"How does this really happen in the mind?"**

The **Abhidhamma** dares to ask that question.
It looks very closely at experience, almost like a high-speed camera.
It does not stop at "I see a thing" or "I hear a sound."
Instead, it asks:

- What **steps** does the mind go through when seeing?
- What happens **between** one thought and the next?
- At what point does **kamma** (intentional action) really occur?

In normal life we do not notice these tiny steps.
They are too fast and too subtle.
But understanding them can change the way we live.

## Why this book?

This book, **"How the Mind Works: The Cognitive Process,"** is the fifth in the series **"Introduction to Buddhist Abhidhamma for Beginners."**

## How Mind Works: The Cognitive Process

- Books 1–3 talk about **what exists** in our experience:
  mind, mental factors, and matter.

- Books 4–5 explain **how experience happens**:
  how kamma works and how the mind knows objects.

- Books 6–7 will show **why it happens** in the way it does:
  conditions and practice.

- Book 8 will point to **the end of the process**: Nibbāna.

This fifth book focuses on one big question:

> **How do we see, hear, smell, taste, touch, and think, moment by moment, according to Abhidhamma?**

It explains classical ideas such as:

- **Bhavaṅga** – the life-continuum, the quiet flow of mind between active moments,

- **Vīthi** – the cognitive series, the ordered chain of mind-moments that arises when an object is known,

- **Javana** – the powerful "impulsion" stage where intention and kamma occur,

- the **five-door processes** (through eye, ear, nose, tongue, body),

- and the **mind-door process** (where mental objects like memories and plans appear).

These names may sound strange at first.
But they all point to something very close: your **actual experience right now**.

## How this book is written

This book is not meant for scholars only.
It is written for people who may be:

- busy with school, work, or family,
- new to meditation, or
- simply curious about how the mind really works.

To help with that, each chapter:

1. Uses **simple English** and short sentences.
2. Gives **clear explanations** of important Pāli terms.
3. Offers **real-life daily examples**, such as:
    - checking notifications,
    - reacting to comments on social media,
    - feeling nervous before an exam,
    - enjoying food with friends,
    - getting angry in a conversation.
4. Ends with a **short summary** and **reflection questions**.

The aim is not to overload you with theory,
but to help you **see your own mind more clearly**.

## How Mind Works: The Cognitive Process

You will slowly learn to notice:

- that experience comes through **different doors** (eye, ear, nose, tongue, body, mind),
- that there is a **hidden order** in every moment of knowing,
- that the strongest part of the process, **javana**, is where your choices and habits grow,
- and that much of what happens is simply the result of **past conditions**.

When we see this clearly, we may become:

- less harsh with ourselves ("I am always like this"),
- more patient with others ("they too are driven by conditions"),
- and more interested in training the mind gently and wisely.

**Why it matters for practice**

You might ask, "Is this just theory?"
The Abhidhamma answer is: **No.**

This map of the cognitive process is not meant to stay in your notebook.
It is meant to support **mindfulness and insight**.

When you know that:

- every reaction is just a series of very fast moments,
- each moment appears and disappears,
- and that clinging arises at certain stages,

then it becomes easier to:

- **pause** before acting,
- **see** anger or desire as a passing process,
- and **choose** more wholesome responses.

For example:

- When someone posts something that hurts you,
  you can learn to notice the chain:
  **seeing → thinking → feeling → reacting**.
- When you feel anxiety before a test,
  you can see it as a series of mind and body events,
  not as a fixed identity: "I am a fearful person."

Little by little, understanding turns into **wisdom**,and wisdom turns into **freedom from tight clinging**.

**A gentle invitation**

As you read this book, you do not have to understand everything at once.
Even Abhidhamma experts once started with confusion and doubt.

Take your time.

- Read slowly.
- Pause often and look at your own experience.
- Use the real-life examples as mirrors for your day.
- Let the reflection questions guide your own investigation.

If this book helps you see even one moment of seeing, hearing, or thinking as a **conditioned process** rather than a solid "me,"then it has already served its purpose.

May this small volume be a **kind and clear companion** on your journey to understand the mind and to walk the Buddha's path of wisdom and peace.

The Author

# How Mind Works: The Cognitive Process

Preface

When people first hear the word “Abhidhamma,” they often feel afraid.
It sounds difficult, like a subject only for monks or scholars.

But Abhidhamma is simply a clear way of looking at experience.
It asks: *What is really happening when we see, hear, smell, taste, touch, and think?*
This book is an attempt to share that way of looking in simple language, with daily life examples, for anyone who is curious.

Why this book was written

In daily life, we feel:

- happy when a friend sends a kind message,
- hurt when someone ignores us,
- worried before exams,
- excited when we get “likes” on social media,
- sleepy, restless, bored, or full of energy.

Usually, we just say, “I feel this. This is me.”
We do not see the hidden steps inside each feeling.

Abhidhamma says:

- every experience is built from moments of mind and matter,
- these moments arise and fall away very quickly,
- there is an order in how the mind knows its objects,

- there are stages where kamma (intentional action) takes place.

This book, "How the Mind Works: The Cognitive Process," is Book 5 in the series "Introduction to Buddhist Abhidhamma for Beginners."

The earlier books talked about:

- what exists in our experience
  – mind (citta), mental factors (cetasika), and matter (rūpa),

- how these elements are classified.

This book now turns to a new question:

How does experience actually happen, step by step, in real time?

To answer this, we look at the cognitive process – the way consciousness arises when a sight, sound, smell, taste, touch or thought appears.

### What this book covers

In traditional Abhidhamma, the mind's work is described using technical terms like:

- bhavaṅga – the "life-continuum," the quiet background flow of mind,

- vīthi – a series of mind-moments that arise to take an object,

- javana – the "impulsion" or powerful phase where intention and kamma happen,

- five-door processes – how objects enter through eye, ear, nose, tongue, and body,

- mind-door processes – how mental objects like memories and plans are known,

- rootless consciousness – helper-consciousness that has no wholesome or unwholesome roots, but still performs important functions.

These words may sound strange or heavy.
So this book explains them through simple pictures and everyday scenes, such as:

- hearing your alarm in the morning,
- seeing a message pop up on your phone,
- feeling a sudden pain in your body,
- remembering an old argument,
- planning what to post online,
- feeling jealous when you see someone else's success.

The aim is not just to give definitions.
The aim is to help you see these processes in your own day, moment by moment.

How the book is organized

This volume is divided into 11 short chapters.
Each chapter follows the same friendly pattern:

1. Introduction
   A short, simple entry into the topic.

2. Main explanation
   Key ideas from Abhidhamma, explained step by step.

3. Real-life examples
   Stories and scenes from modern daily life: school, home, social media, friendships, worries and joys.

4. Summary
   A few clear points to remember.

5. Reflection questions
   Simple questions you can use to check your own experience.

The first chapters introduce the idea that life is made of many fast mind-moments.
Then we meet the five doors (eye, ear, nose, tongue, body) and the mind-door, and see how each door has its own process.

Later chapters explain:

- how javana is the powerful center of intention and kamma,
- how rootless consciousness quietly supports the process,
- and how mindfulness can observe these fast events, helping us to "know without clinging."

The last chapter brings everything together, showing how this understanding can change how we handle praise and blame, success and failure, pleasure and pain.

How to use this book

You do not need to be an expert.
You do not need to understand everything right away.

You can use this book in simple ways:

- Read slowly.
  Do not rush. Abhidhamma is like a new language for the mind.
- Pause and reflect.
  When you meet a new term, ask: "Where can I see this in my own life?"

- Connect with experience.
  When the book says “eye-door process,” think of a real moment when you looked at something – a traffic light, a face, a screen.

- Use the questions.
  At the end of each chapter, take one or two reflection questions and apply them during your day.

- Re-read key parts.
  Understanding often grows on the second or third reading, not the first.

You can also combine this book with meditation practice, even if it is very simple, like:

- watching the breath,

- noticing “seeing, hearing, touching, thinking” as they occur,

- or pausing before reacting in a difficult moment.

When you do this, the cognitive process described in these pages will not stay as theory.
It will slowly become a living map that you can feel in your own experience.

A word of thanks

This book stands on the shoulders of many great teachers and texts of Abhidhamma.
Their careful analysis of mind and matter allows us to look more deeply into our own hearts and everyday life.

It is also shaped by the needs of modern readers – people surrounded by phones, messages, and fast changes, who still experience the same ancient emotions: joy, anger, fear, desire, confusion, and hope.

If this book helps you to:

- pause before reacting,
- see your experiences as series of conditioned moments,
- and open a small space of wisdom and kindness in your mind,

then its purpose is fulfilled.

May this understanding of how the mind works support you
on the path of the Buddha –
toward clarity, peace, and freedom from clinging.

# How Mind Works: The Cognitive Process

## Introduction to the Series

The *Introduction to Buddhist Abhidhamma for Beginners* series aims to gently guide students through the main topics of the Abhidhamma Pitaka — the part of the Buddhist canon that analyzes mind and matter in the smallest possible details.

The series follows a natural path:

1. **Understanding the Mind (Citta)** — how consciousness works.
2. **Mental Factors (Cetasika)** — the qualities that accompany consciousness.
3. **Matter (Rūpa)** — the physical side of existence.
4. **Kamma and Rebirth** — how actions bring results.
5. **Cognitive Process** — how we perceive and think.
6. **Dependent Arising** — the web of conditions in life.
7. **Meditation and Insight** — the path of practice.
8. **Nibbāna** — the final peace.

Each book stands alone, but together they build a full picture — from understanding the mind to realizing liberation.

# How Mind Works: The Cognitive Process

## Introduction to Book 1 — Understanding the Mind (Citta)

Every day, we experience hundreds of thoughts, feelings, and reactions.
We say, "I am happy," or "I am sad." But in the teaching of the Buddha, there is no permanent "I" who feels — only **Citta**, the moment of knowing.

*Citta* means "consciousness" — the knowing of an object.
It is not a thing but a process. Like bubbles rising and bursting in water, moments of consciousness appear and disappear again and again.
Each moment knows one object — a sight, a sound, a smell, a thought, or an emotion.

In Abhidhamma, this process is explained clearly:

- There are **89 types of consciousness** (or 121 when expanded).
- Each Citta is either wholesome, unwholesome, or neutral.
- Each Citta arises due to causes and passes away immediately.

This book will not use difficult terms.
Instead, it will help you understand Citta through simple ideas and examples from life — like how you feel when you see a flower, or hear your name, or remember something kind.

We will learn:

- What consciousness is and how it works,
- How thoughts arise and pass,
- How the quality of the mind changes moment by moment,
- And how to see this clearly in meditation and daily life.

By understanding Citta, you begin to understand yourself — not as a fixed person, but as a living stream of awareness shaped by causes and conditions.

## How Mind Works: The Cognitive Process

As Bhikkhu Bodhi wrote in *A Comprehensive Manual of Abhidhamma*,

> "Consciousness is the chief factor in experience; it is that which knows its object."

To know consciousness is to begin to know the truth.

# How Mind Works: The Cognitive Process

*Introduction to Book 2 Inside the Mind: Cetasika (Mental Factors)*

*Series: Introduction to Buddhist Abhidhamma for Beginners*

*Understanding the 52 mental factors that arise together with Citta (consciousness),*
*based on the Abhidhammattha Saṅgaha and classic commentaries.*

*A Note to the Reader*

*In Book 1, we learned about Citta (mind, consciousness) —*
*the "knowing" moment that arises and passes, again and again.*

*But Citta never comes alone.*

*Each moment of knowing is surrounded and colored by many small helpers.*
*These helpers are called Cetasika (mental factors).*

- *Some are always there, every time you know anything.*
- *Some come only sometimes.*
- *Some are wholesome, making the mind bright.*
- *Some are unwholesome, making the mind dark.*

*In the Abhidhamma, these are carefully listed as 52 Cetasikas (mental factors).*
*They arise together with Citta, share the same object, and disappear together with Citta (this is explained in A Comprehensive Manual of Abhidhamma, chapter II).*

*In this book, we will:*

- *Meet these 52 mental factors like characters in a story.*
- *See how they combine with different types of mind.*

- *Use simple, modern examples so you can spot them in your own daily life.*

*You don't need to remember all names at once.*
*Just relax, read slowly, and let the picture build step by step.*

*How This Book Is Organized*

*In Book 2, we will:*

1. *Introduce Cetasika – what they are and how they relate to Citta.*

2. *Learn the four big groups:*

    - *Universal mental factors (always present)*

    - *Occasional mental factors (sometimes present)*

    - *Unwholesome mental factors*

    - *Beautiful (wholesome) mental factors*

3. *Meet each factor with:*

    - *Pāli name with English meaning*

    - *Simple explanation*

    - *Real-life example*

    - *Short reflection*

*Think of this book as a map of the inner weather of your mind.*

# How Mind Works: The Cognitive Process

*Book 3 – The Many Colors of Mind*

*Introduction*

*Imagine this.*

*You wake up late.*
*Your room is messy.*
*You check your phone and see a message:*

*"Why didn't you answer yesterday? Are you ignoring me?"*

*In a few seconds:*

- *Your mood changes.*
- *Thoughts appear: "They're so demanding..." or "I'm such a bad friend..."*
- *Maybe you feel anger, shame, worry, or sadness.*

*The world outside has not changed very much in that moment.*
*But your inner world looks completely different.*

*What changed?*
*Not your friend.*
*Not your phone.*
*What changed was the state of your mind.*

*Abhidhamma, the Buddha's deep analysis of mind and matter, has a special way of talking about this. It says that each moment of consciousness is not alone. Every moment of mind is like a team, made of:*

- *Consciousness (citta) – the bare knowing, the "turning on" of experience.*
- *Mental factors (cetasikas) – the "players" that come along with consciousness and give it a certain flavor: angry, kind, sleepy, focused, jealous, joyful, and so on.*

## How Mind Works: The Cognitive Process

*In Book 1, we looked at citta:*
*the basic moments of knowing.*

*In Book 2, we looked at rūpa:*
*the material side – body, sense organs, and physical world.*

*Now in Book 3, we go into the details of the mind-team itself:*
*the mental factors.*

*What are mental factors?*

*You can think of mental factors like the colors and textures that appear with the mind.*

*For example:*

- *Feeling (vedanā) – whether an experience feels pleasant, unpleasant, or neutral.*

- *Perception (saññā) – the labeling / recognition: "friend", "enemy", "phone", "homework".*

- *Volition (cetanā) – the pushing or "intending" that becomes kamma.*

- *Attention, confidence, mindfulness, concentration, wisdom – helpful mental factors.*

- *Greed, anger, jealousy, laziness, restlessness – unhelpful mental factors.*

*When you are angry:*

- *The citta is a moment of knowing,*

- *But the mental factors burning alongside it are things like anger, ill will, maybe arrogance.*

*When you are kind:*

- *The citta is still just knowing,*

- *But the mental factors now include friendliness, non-hatred, maybe compassion and beneficial intention.*

*So the "flavor" of the mind is decided not by consciousness alone, but by which factors accompany it.*

*Why study mental factors?*

*You might think:*

> *"Isn't this too detailed? Why do I need to know fifty-something mental factors?"*

*Here are three reasons.*

*1. To really know yourself*

*Most of the time we say:*

- *"I am angry."*

- *"I am sad."*

- *"I am lazy."*

*Abhidhamma gently breaks this into pieces:*

- *"In this moment, anger is present with consciousness."*

- *"In this moment, sadness is present, together with feeling and perception."*

*You start to see:*

- *The "I" is just changing combinations of mental factors.*
- *Anger is not "who you are"; it is a visitor in the mind.*
- *Kindness is also a visitor you can invite more often.*

*Knowing the names and behavior of these visitors helps you recognize them quickly and not be completely controlled by them.*

*2. To understand wholesome and unwholesome clearly*

*The Buddha often spoke about:*

- *Unwholesome roots – greed, hatred, delusion.*
- *Wholesome roots – non-greed, non-hatred, wisdom.*

*Mental factors are where these roots show themselves.*

- *When greed is present, you feel grasping, wanting, never satisfied.*
- *When hatred is present, the heart feels hot, tight, pushing away.*
- *When delusion is present, there's confusion, fogginess, wrong view.*

*On the other hand:*

- *When non-greed (generosity / letting go) is present, the mind feels open and light.*
- *When non-hatred (kindness / goodwill) is present, there is warmth and softness.*
- *When wisdom is present, the mind sees cause and effect more clearly.*

*By seeing which mental factors are in the mind right now, you can tell:*

- *"Is this moment planting good seeds or bad seeds?"*
- *"Is this moment feeding the cycle of suffering or helping to free the mind?"*

*3. To prepare for deeper practice*

*In meditation, you try to watch:*

- *Thoughts,*
- *Feelings,*
- *Reactions,*
- *Breath and body.*

*Abhidhamma gives you a more precise map of what you are seeing. You start to notice:*

- *"Oh, this is restlessness."*
- *"Now sloth and torpor are here – sleepy heaviness in the mind."*
- *"Here is mindfulness checking the present moment."*
- *"Now concentration is stronger."*

*This is useful because:*

- *You don't just say "I'm a bad meditator".*

- *You see, "Right now, this particular mental factor is strong. What supports it? What weakens it?"*

*This makes your practice more intelligent and less about self-judgment.*

*How this book is structured*

*Book 3 keeps the same gentle style as the other books:*

- *Simple English, short sentences.*
- *Real-life examples first.*
- *Then the Abhidhamma idea.*
- *Then a short summary and questions for reflection.*

*We will look at mental factors in groups, such as:*

1. *Universal factors – always present with every moment of mind, like feeling and perception.*
2. *Occasional or particular factors – sometimes present, sometimes not, like initial thought, decision, and energy.*
3. *Unwholesome factors – connected with greed, hatred, and delusion: things like shamelessness, restlessness, envy, stinginess.*
4. *Beautiful (wholesome) factors – connected with non-greed, non-hatred, and wisdom: faith, mindfulness, conscience, compassion, equanimity, and others.*

*You don't need to memorize every Pāli word.*
*The goal is to recognize the patterns in your own heart.*

*Each chapter will answer questions like:*

- *"What does this mental factor feel like?"*
- *"When does it usually arise?"*
- *"Is it helpful or unhelpful?"*
- *"How can I weaken the unwholesome ones?"*
- *"How can I strengthen the wholesome ones?"*

*What Book 3 connects to*

*Book 3 stands in the middle of the series, connecting:*

- *Book 1 (Citta) – the basic knowing of experience.*
- *Book 2 (Rūpa) – the physical side: sense organs and objects.*
- *Book 4 (Kamma and Rebirth) – the law of cause and effect in our actions.*

*Mental factors are the bridge:*

- *They arise with consciousness (Book 1).*
- *They are affected by bodily conditions and sense objects (Book 2).*
- *When they become strong intentions, they create kamma (Book 4).*

*So, understanding mental factors is like learning the inner code of kamma:*

- *Greedy, hateful, deluded factors → unwholesome kamma → suffering.*
- *Generous, kind, wise factors → wholesome kamma → happiness and progress.*

## How Mind Works: The Cognitive Process

*A gentle invitation*

*You do not have to become a "walking Abhidhamma dictionary".*
*You also do not have to be perfect.*

*This book invites you to:*

- *Get curious about your own mind.*
- *Learn the names and faces of your mental states.*
- *See that even difficult states like anger or jealousy are not permanent and not "you".*
- *Train yourself, little by little, to give more space to beautiful factors like kindness, honesty, and wisdom.*

*If you read slowly, think about the examples, and maybe use the Daily Kamma Diary from Book 4 together with this book, you will start to see something very important:*

*Your mind is not fixed.*
*It is a stream of mental factors that can be understood and trained.*

*May Book 3 help you recognize your own mind clearly,*
*so that you can guide it with more wisdom and compassion.*

*Book 4 – The Law of Kamma and Rebirth*

*Introduction*

*One day you might look around and quietly ask yourself:*

- *"Why do good people sometimes suffer?"*
- *"Why do some people seem to do bad things and still live a happy life?"*
- *"What happens when we die? Does anything continue after this body stops?"*

*These questions are very human. They are not only "religious" questions. They are questions about justice, meaning, and how to live.*

*In the Buddha's teaching, especially in the Abhidhamma, the answer is not "luck" and not "punishment by a god". The answer is the law of kamma (karma) and rebirth.*

*Kamma and rebirth in simple words*

*In everyday language, people sometimes say "karma" to mean "fate" or "whatever happens".*

*In Abhidhamma, kamma has a clear, precise meaning:*

> *Kamma means intention.*
> *When you choose to think, speak, or act in a certain way, that intention is kamma.*

*So:*

- *When you help a friend from a kind heart → that is kamma.*
- *When you lie to protect yourself → that is kamma.*
- *When you sit and plan revenge in your mind → that is also kamma.*

*Kamma is not only what you do outside. It begins inside the mind.*

*The Buddha's teaching explains that:*

- *Wholesome kamma (based on generosity, kindness, and wisdom) brings pleasant and helpful results (vipāka).*

- *Unwholesome kamma (based on greed, hatred, and delusion) brings painful and harmful results.*

*These results may show:*

- *Very quickly (as feelings and moods in this life),*

- *Later in this life (as habits, character, situations),*

- *Or in future lives, as the type of rebirth we take and the "world" we wake up in next.*

*Abhidhamma describes how the stream of consciousness does not simply stop at death.*
*The mind, driven by craving and past kamma, can take a new rebirth-linking consciousness in a fresh life. This is how the law of kamma stretches across lifetimes.*

*What this book will do (and what it will not do)*

*This book is not here to scare you with threats like, "If you do X, you will be punished."*

*Instead, it wants to:*

1. *Explain clearly what kamma really is*
   *– not magic, not fate, but intention.*

2. *Show how kamma brings results (vipāka)*
   *– in the mind, in this life, and in future lives.*

3. *Describe the process of rebirth in a calm, step-by-step way*
   *– without needing to believe in a fixed "soul" jumping from body to body.*

4. *Introduce the planes of existence*
   *– the "happy" and "unhappy" realms, and how different kinds of kamma tend toward them.*

5. *Encourage responsibility and hope*
   *– to see that you are always planting seeds, and you can choose better ones.*

*This book will not:*

- *Give scary stories about hell to make you obey.*
- *Say that every tiny event (like stubbing your toe) is "because you were bad".*
- *Tell you you're stuck or hopeless because of your past.*

*Instead, it treats kamma as a natural law:*
*when certain causes are present, certain results follow.*

*How Book 4 is organised*

*To keep things gentle and clear, Book 4 is broken into short chapters.*
*Each chapter:*

- *Begins with a simple real-life example (like a group chat, a small lie, helping at home).*
- *Explains the Abhidhamma idea in easy language.*
- *Ends with a summary and a few questions for reflection.*

## How Mind Works: The Cognitive Process

*Roughly, the book moves like this:*

1. *What is Kamma?*
   *– Kamma as intention, the three doors (body, speech, mind), and how seeds are planted.*

2. *How Kamma Brings Results*
   *– The link between kamma (cause) and vipāka (result), in this life and across lives.*

3. *The Many Jobs of Kamma*
   *– How some kamma creates new experiences, some supports or blocks others, and how not all seeds must ripen.*

4. *When and Where Kamma Ripens*
   *– Why results can be "soon", "later", or "in another life", and how many kammas interact.*

5. *Unwholesome Kamma*
   *– Actions rooted in greed, hatred, and delusion, and how they pull the mind downward.*

6. *Wholesome Kamma*
   *– Actions rooted in generosity, kindness, and wisdom, and how they lift the mind upward.*

7. *Rebirth-Linking Consciousness*
   *– A simple look at how one life connects to the next without a fixed soul.*

8. *The Process of Death and Rebirth*
   *– What happens in the mind at the end of life and the beginning of a new one, in a step-by-step way.*

## How Mind Works: The Cognitive Process

9. *Planes of Existence*
   *– Human, deva, and other planes; "happy" and "unhappy" realms; and how they relate to kamma.*

10. *Kamma, Body, and the Stream of Consciousness*
    *– How kamma shapes both our mental life and our bodily conditions, together with natural causes.*

11. *Responsibility for Our Own Mind*
    *– Gathering everything into a practical message: understanding kamma as an invitation to take care of your own mind and choices.*

*At the end you'll find a Daily Kamma Diary you can actually use:*

- *To notice your thoughts, words, and actions,*

- *To see which roots (greed / hatred / delusion or their opposites) are present,*

- *And to slowly train your own stream of consciousness in a brighter direction.*

*Who this book is for*

*This book is for you if:*

- *You are curious about why things happen, not just "what" happens.*

- *You want to understand kamma and rebirth beyond superstition or fear.*

- *You like the idea of looking at your mind like a scientist of experience.*

- *You want to take gentle responsibility for your own thoughts, words, and actions.*

*You do not need to have read all the Abhidhamma texts.*
*You do not have to know Pāli.*
*You only need:*

- *A bit of interest,*
- *A bit of honesty with yourself,*
- *And a wish to grow in wisdom and kindness.*

*A final thought before you start*

*Sometimes the law of kamma is misunderstood as something heavy, like a life sentence:*
*"You did this, so you must suffer forever."*

*But in the Buddha's teaching, seeing kamma clearly is actually good news:*

- *It shows that things happen for reasons, not by pure accident.*
- *It shows that you are not powerless – your intentions matter.*
- *It shows that every small step in kindness and wisdom helps not only this life, but also whatever comes after.*

*So as you read this book, you can keep one quiet sentence in your heart:*

*"Right now, with my thoughts, words, and actions,*
*I am shaping the future of this mind."*

*May Book 4 help you understand that clearly, and may that understanding guide you toward a peaceful and wise life.*

## Introduction to this book , how mind works?

*Sometimes the mind feels simple.*
*"I saw something."*
*"I heard that."*
*"I felt angry."*

*But if we look more closely, we discover that each of these is not one solid block.*
*It is a chain of tiny events, moving very fast, one after another.*

## How Mind Works: The Cognitive Process

*The Abhidhamma shines a light on this hidden chain.*
*It shows how every sight, sound, smell, taste, touch, and thought arises through an ordered process of consciousness.*

*This book is an invitation to explore that process in a gentle way.*
*It is not written for experts only.*
*It is for anyone who has wondered:*

- *"Why did I react like that?"*
- *"Where did this thought come from?"*
- *"Can I understand my mind better?"*

*A different way of seeing experience*

*In ordinary speech we say:*

- *"I see a phone."*
- *"I hear music."*
- *"I feel pain."*

*Abhidhamma asks us to look deeper.*
*Instead of one fixed "I," it speaks about:*

- *many moments of consciousness (cittas),*
- *their mental factors (cetasikas) like feeling, perception, and intention,*
- *and the material form (rūpa) of the body and the sense-organs.*

*In Books 1–3 of this series, we learned about these building blocks.*
*We saw that what we call a "person" is really a changing collection of mind and*

*matter,*
*arising and disappearing, conditioned by many causes.*

*Now, in Book 5, we take the next step.*

*We look at how these building blocks work together in time.*
*We ask:*

- *How does a moment of seeing actually happen?*
- *What comes first: raw data or full understanding?*
- *When does intention enter and create kamma?*
- *What is the role of the quiet background mind?*

*Abhidhamma answers these questions with great detail.*
*It speaks of bhavaṅga (life-continuum),*
*adverting (turning towards an object),*
*sense-consciousness,*
*receiving,*
*investigating,*
*determining,*
*and javana (the powerful impulsion where intention and kamma occur).*

*In traditional texts, these are shown as sequences of mind-moments*
*called vīthis – cognitive processes or "thought-processes".*
*They may sound very technical,*
*but they always refer to our actual experience, here and now.*

*A high-speed camera for the mind*

*Imagine a movie on your phone.*
*When it plays, it looks smooth and continuous.*
*You see people walking, talking, laughing.*
*But if you pause and go frame by frame,*

*you find that it is made up of many still images,*
*shown very quickly, one after another.*

*Abhidhamma treats the mind in a similar way.*

*To normal eyes, experience looks continuous:*
*"I am seeing this whole scene."*
*"I have this one strong feeling."*

*But in the Abhidhamma view:*

- *what we call "seeing" is really many mind-moments arising and passing in a fixed order;*

- *what we call "thinking" is a stream of short-lived cittas, each doing its own job and then disappearing;*

- *what we call "my reaction" is actually a burst of javana moments, pushing the mind in a wholesome or unwholesome direction.*

*This book will not show every technical detail that scholars study.*
*Instead, it will act like a simple slow-motion replay*
*of your daily life experiences.*

*You will learn to see that:*

- *a sight first disturbs the background life-continuum (bhavaṅga),*

- *the mind then turns toward the object through a sense-door,*

- *there is a stage of bare seeing or hearing,*

- *then a stage of simple receiving and checking,*

- *and only then the strong impulsive reaction (javana) appears.*

## How Mind Works: The Cognitive Process

*All this happens countless times in one second.*

*But even a little understanding can change the way we relate to our thoughts and feelings.*

*Doors to the world*

*Abhidhamma speaks of six doors:*

1. *Eye-door – for visible objects.*
2. *Ear-door – for sounds.*
3. *Nose-door – for smells.*
4. *Tongue-door – for tastes.*
5. *Body-door – for touches.*
6. *Mind-door – for mental objects such as ideas, memories, and plans.*

*Every citta that arises does so through one of these doors.*

*This means:*

- *there is no experience without a door,*
- *and at any moment, the mind is busy at one door only.*

*Think about your day:*

- *You wake up and see the light coming through the window (eye-door).*
- *You hear your alarm (ear-door).*

## How Mind Works: The Cognitive Process

- *You feel the coolness of the floor under your feet (body-door).*
- *You smell coffee or breakfast (nose-door).*
- *You taste your food (tongue-door).*
- *Then, while eating, you start thinking about homework or messages (mind-door).*

*The doors change very quickly,*
*but when we slow down and notice them,*
*we begin to see life not as one big blur,*
*but as a clear series of separate experiences.*

*Where kamma happens*

*One key aim of Abhidhamma is to show where kamma is made.*

*In the cognitive process, there are many mind-moments that simply:*

- *receive results of past actions,*
- *perform mechanical functions,*
- *keep the chain going.*

*These are mostly resultant or functioning consciousness.*
*They are important, but they do not create new kamma.*

*New kamma is created mainly in the javana phase.*
*Here the mind:*

- *takes a stand,*
- *likes or dislikes,*

- *clings, resists, or responds wisely.*

*In other words, javana is where we:*

- *strengthen old habits, or*
- *gently build new, wholesome ones.*

*We do not see individual javana moments directly.*
*But we can notice their effect:*

- *the urge to speak harshly after reading a hurtful comment,*
- *the warm wish to help when we see someone in trouble,*
- *the decision to cheat or not cheat in an exam,*
- *the choice to keep scrolling or to put the phone down.*

*By understanding that these are short, powerful mental bursts*
*arising after many earlier stages,*
*we learn two important lessons:*

1. *Much of what happens before javana is automatic –*
   *the mind just receives and checks sense data.*

2. *At javana, there is a small but important space for training –*
   *a chance to guide the mind toward wholesome reactions.*

*Why this matters for you*

*You might think:*
*"All this sounds complicated. Why should I care?"*

*Because this map can help you:*

- *feel less controlled by your emotions,*
- *be kinder to yourself when you make mistakes,*
- *be patient with others who are also driven by conditions,*
- *and grow a more clear, stable awareness in daily life.*

*When you see that:*

- *anger is not "my permanent nature,"*
  *but a quick sequence of mind-moments,*
- *fear is not a fixed identity,*
  *but a passing pattern in the stream of consciousness,*
- *joy is not something to cling to tightly,*
  *but a wholesome movement that also arises and passes,*

*then the heart can relax a little.*
*Clinging becomes weaker.*
*Wisdom has room to grow.*

*How to read this book*

*To get the most benefit:*

- *Read slowly.*
  *Do not worry if some Pāli words feel strange at first.*
- *Use the examples.*
  *Try to match the explanations with your own real-life situations.*

## How Mind Works: The Cognitive Process

- *Notice your mind.*
  *During the day, gently ask yourself:*
  *"Which door am I at now? What stage might this be?"*

- *Reflect at the end of each chapter.*
  *The questions are there to help you look, not to test you.*

*You do not need to understand everything perfectly.*
*Even a small shift – from "I am always like this"*
*to "This is a passing process" –*
*is already a big step on the path of the Buddha.*

*May this book help you see*
*how the mind works, moment by moment,*
*and may that clear seeing support you*
*in walking towards peace, wisdom, and freedom.*

*Chapter 1 – Seeing Life as a Stream of Moments*

*Purpose:*
*Give a friendly overview of the Abhidhamma idea that every experience is a series of very fast mind-moments, not one solid "I am knowing." Full awareness (javana) comes only after earlier stages have prepared the object.*

*Key ideas:*

- *Experience = many tiny thought moments, rising and passing extremely fast.*

- *Full awareness (javana) is late in the process; many helper moments come before it.*

## How Mind Works: The Cognitive Process

- *The Buddha's teaching reveals details of this hidden process to help us understand how suffering follows actions.*

*Daily examples you can use when writing:*

- *Watching a video: each "moment" like one frame in the clip.*
- *Scrolling social media: many tiny reactions as you see each post or notification.*
- *A friend suddenly calling your name – how you first "hear something," then recognize the voice, then react.*

*Reflection angle:*
*"How would my day feel if I remember that each reaction is just one small moment in a long stream, not a solid 'me'?"*

# Introduction

*In daily life, everything feels smooth and continuous.*

- *You see your friend walk into class.*
- *You hear someone call your name.*
- *You feel annoyed when your message is left on "read."*

*It all seems like one simple thing:*

## How Mind Works: The Cognitive Process

*"I see."*

*"I hear."*

*"I feel."*

*But Abhidhamma says something surprising:*

*What we call one experience is actually a chain of many tiny mind-moments, arising and disappearing very fast, one after another.*

*Venerable U Thittila explains that full awareness of an object – the stage called javana – does not come at the very first contact. It appears only as a later stage in a whole series of extremely rapid thought-moments, each earlier moment doing its own job to prepare the way. (Consciousness Enlarged, p. 93)*

*This chapter is like a gentle "zoom out."*
*We will not yet study every technical step.*
*We simply want to see life as a stream of short mind-moments, instead of one solid, unbroken "me."*

*Main Explanation – Mind as Many Tiny Events*

*1. The usual way we see things*

*Normally, when eye and object meet, we think:*

- *"I see the flower."*
- *"I see the phone screen."*

*We feel that the contact and full awareness happen together.*

*U Thittila gives this common idea: as soon as the eye meets a flower, we assume "full awareness" appears at that same instant, including:*

- *knowing what it is,*
- *recognizing it,*

- *and having an attitude toward it (liking or disliking). (Consciousness Enlarged, p. 92–93)*

*Abhidhamma gently says: this is not how it really works.*

*2. The Abhidhamma way – a hidden series*

*Abhidhamma looks more closely, like a slow-motion replay.*

*It says:*

- *The moments of full awareness (javana) come only later in the process.*
- *Before javana, there are many earlier thought-moments, each doing a specific function.*
- *These earlier moments work together to build up the experience from a bare sense contact into a full picture with feeling and intention.*

*U Thittila writes that each earlier thought-moment performs a particular and definite function, and together they build up the original bare sense stimulus until it has been investigated and determined. Only then do we have awareness of the object as a fully developed thought-picture, with clear feeling and volitional attitude. (Consciousness Enlarged, p. 93)*

*So in simple words:*

1. *First, something contacts a sense (eye, ear, etc.).*
2. *Then, many tiny mind-moments quickly check, receive, and sort this raw data.*
3. *Finally, the mind reaches the javana stage – "I know what this is, and I feel this way about it."*

*All this happens faster than a blink, but the structure is there.*

*3. Mind-moments as "units"*

*Abhidhamma also explains that these mind-moments (with their mental factors) work like units, each with its own job.*

- *Each "unit" is a complex of consciousness and mental factors.*

- *Each can perform only certain clearly defined functions, and nothing else. (Consciousness Enlarged, p. 94)*

*To help us imagine this, U Thittila uses a clay simile:*

- *Clay can become many things – a brick, a cup, a statue, a tile, a chimney pot, even a sink.*

- *All are clay, but each shape has its own use.*

- *The shape, size, and form decide what function it can do. (Consciousness Enlarged, p. 94)*

*In the same way:*

- *All these mental units are made from consciousness plus mental factors,*

- *but each configuration has a specific function in the cognitive process:*

    - *some only receive,*

    - *some only investigate,*

- *some only determine,*
- *and some (the javana ones) are strong and do kamma.*

*So your experience is not one giant "mind blob."*
*It is a stream of different mind-units, each arising, doing its job, and vanishing.*

*4. Consciousness behind every intentional action*

*Abhidhamma also connects this to kamma.*

*U Thittila points out that:*

- *All intentional sounds and movements – speaking, acting, even subtle mental planning – are initiated and controlled by consciousness. Not one intentional movement comes without consciousness leading it. (Consciousness Enlarged, p. 92)*

*In other words:*

- *When you speak kindly or harshly,*
- *when you decide to help or to harm,*
- *when you plan, imagine, or choose –*

*all of that happens within specific mind-moments in this fast chain.*

*This is important because it shows:*

*Our actions are not random.*
*They are the result of precise mental processes, led by consciousness.*

*Later chapters will show where exactly in the chain kamma is done.*
*For now, it is enough to know:*

## How Mind Works: The Cognitive Process

- *Mind is the leader of action,*

- *and mind-moments come in ordered sequences, not in a mess.*

*Real-Life Examples – Seeing the Stream in Your Day*

*Let's look at some simple daily scenes and apply this idea.*

*Example 1: Seeing a message on your phone*

1. *Your phone screen lights up.*

2. *You see a new notification.*

3. *You suddenly feel excited or afraid depending on who it is.*

4. *You quickly decide what to reply.*

*From outside, it feels like one quick event:*

> *"I saw the message and felt this way."*

*But inside, according to Abhidhamma:*

- *First, the eye-sense is contacted by the light and shapes.*

- *Then, a series of mind-moments pick up, receive, and check the visual object.*

- *Only when the object is fully recognized and conceptualized ("message from X saying Y") do the javana moments surge up with:*

    - *"I like this,"*

    - *"I don't like this,"*

- *"I'm scared,"*
- *or "I'm happy."*

*It all happens so fast that we never notice the steps.*
*But they are there, one after another.*

*Example 2: Hearing your name in a noisy place*

*You're walking in a crowded hallway or a busy street.*

1. *Many sounds are around – talking, footsteps, doors closing.*
2. *Suddenly, you hear your own name.*
3. *Instantly, your attention locks on.*
4. *A reaction appears – maybe pleasant, maybe nervous.*

*Again, from the outside:*

*"I heard my name and reacted."*

*From the Abhidhamma viewpoint:*

- *First, there is a sound contact at the ear.*
- *Early mind-moments just receive sound, not "my name" yet.*
- *Later moments investigate and determine:*
  - *"That sound pattern = my name."*
- *Only then do the javana moments explode into:*

- *"Who is calling me?"*
- *"Am I in trouble?"*
- *"I feel happy that they noticed me."*

*The reaction is real, but it is not instant.*
*It is the result of many tiny mental steps that came just before it.*

*Example 3: Getting angry at a comment online*

1. *You read a comment on social media.*
2. *You feel your chest tighten.*
3. *Thoughts race: "How dare they say that!"*
4. *You feel a strong urge to hit "reply" and fight back.*

*From your usual view:*

*"They wrote that, and I am angry."*

*From the Abhidhamma view:*

- *First, seeing the shapes and letters on the screen.*
- *Then, the mind translates letters into words,*
  *and words into meaning.*
- *Only when the meaning becomes a full mental picture*
  *("This person is insulting me")*
  *do javana moments surge up as anger, hurt, pride, etc.*

*So the anger you feel is the later part of the process, not the beginning.*

## How Mind Works: The Cognitive Process

*Summary of Chapter 1*

- *What we call one experience (seeing, hearing, feeling) is actually made of many tiny mind-moments.*

- *Abhidhamma says that full awareness (javana) of an object comes only after earlier thought-moments have received, investigated, and determined the object. (Consciousness Enlarged, p. 93)*

- *Each mind-moment is a unit made of consciousness and mental factors, able to perform only certain functions – like different shapes of clay doing different jobs. (Consciousness Enlarged, p. 94)*

- *Consciousness is the leader of intentional actions: no deliberate sound or movement comes without consciousness initiating and controlling it. (Consciousness Enlarged, p. 92)*

- *In daily life, our reactions (joy, anger, fear) are not instant; they arise after many fast mental steps that happen too quickly for us to see in normal awareness.*

*Reflection Questions*

*You don't need to answer perfectly.*
*Just use these questions to look at your own mind.*

1. *Think of a recent strong emotion (anger, fear, excitement).*
    - *Can you remember what you saw, heard, or thought just before it?*
2. *When you see a message on your phone,*

- *can you notice a tiny gap between seeing the message and reacting to it?*

3. *In a normal day, do you feel like experience is one solid flow,*
   *or can you sometimes sense it as many small moments?*

4. *How does it feel to think,*
   *"My reactions are later stages in a process, not my fixed identity"?*

5. *This week, when a strong feeling arises,*

   - *can you gently ask yourself:*

     *"What steps might have happened in my mind before this feeling appeared?"*

*In the next chapter, we will look at the "doors" where these processes start –*
*the five sense-doors and the mind-door –*
*and see how every experience must enter through one of them.*

*Chapter 2 – Doors to the World: The Five Sense-Doors and the Mind-Door*

*Purpose:*
*Introduce the six doors (dvāra): five physical sense-doors plus the mind-door, and show that all experience must come through one of these doors.*

*Key ideas:*

- *Five-doors: eye, ear, nose, tongue, body.*

- *Sixth door: mind-door, where mental objects (memories, plans, images) are known.*

- *Every citta in daily life arises by way of one of these six doors.*

*Daily examples:*

- *Eye-door: seeing a red traffic light or a pop-up notification on phone.*

- *Ear-door: hearing your alarm, or music in your earbuds.*

- *Mind-door: mind replaying an old argument or imagining tomorrow's exam.*

*Reflection angle:*
*"Which door am I using right now? What is the object coming in through that door?"*

## Introduction

*Think about your day from the moment you wake up:*

- *You see the light coming through the window.*

- *You hear your alarm.*

## How Mind Works: The Cognitive Process

- *You feel the floor under your feet.*
- *You smell coffee or breakfast.*
- *You taste your food.*
- *Then your mind starts thinking about school, friends, games, or messages.*

*All of this feels like "my life happening to me."*

*Abhidhamma gives us a different picture. It says:*

> *Every experience comes into the mind through a door.*

*There are six doors:*

1. *Five physical sense-doors: eye, ear, nose, tongue, body.*
2. *One mental door: the mind-door.*

*Venerable U Thittila explains that restraint is needed "not only in respect of the five doors of sense, but of the mind door also," and he speaks of "all the six senses (five physical, plus the ideational)" (Consciousness Enlarged, p. 50).*

*So when we say "door," we simply mean:*

> *A way that an object can enter awareness.*

*This chapter will show how these doors work in simple, practical ways.*

Main Explanation – What Are These "Doors"?

*1. Six doors, six ways of knowing*

*According to Abhidhamma:*

- *We never experience anything outside these six doors.*

- *At any moment, the mind is taking an object through one door only.*

*Venerable U Thittila uses the phrase "five doors of sense" and "mind door also", and calls the six senses "five physical, plus the ideational" (Consciousness Enlarged, p. 50).*

*In simple words:*

- *The eye-door knows visible forms.*
- *The ear-door knows sounds.*
- *The nose-door knows smells.*
- *The tongue-door knows tastes.*
- *The body-door knows touches.*
- *The mind-door knows mental objects: ideas, images, memories, plans, worries, and so on.*

*Later, Venerable U Thittila quotes the Commentary describing investigating consciousness as having the general characteristic of "awareness of the six objects (i.e., the five physical sense objects, and… mental objects also)" (Consciousness Enlarged, p. 102).*

*So:*

> *Six doors → six kinds of objects → one mind taking them, moment by moment.*

2. The five sense-doors: eye, ear, nose, tongue, body

*Let's look at the physical sense-doors first.*

*Eye-door*

## How Mind Works: The Cognitive Process

*Venerable U Thittila explains that, to see anything:*

- *there must be a visible object,*
- *there must be light,*
- *and there must be a proper eye organ (Consciousness Enlarged, p. 94).*

*He says the object must have qualities like shape and colour that "render it visible" (Consciousness Enlarged, p. 94).*

*The image of the object falls on a special "sensitive surface of the eye", which Abhidhamma calls pasāda-rūpa – a subtle material quality that acts as an interface between the physical world and the mental world (Consciousness Enlarged, p. 94).*

*In everyday words:*

- *The eye-door is like a window.*
- *The pasāda-rūpa is like the glass of the window – where outside light meets your inner world.*

*Ear, nose, tongue, body*

*Although U Thittila describes the eye in detail, the same basic idea applies to the other senses:*

- *There is a physical organ (ear, nose, tongue, body).*
- *There is a special sensitive material surface (ear-sensitivity, nose-sensitivity, etc.).*
- *When a suitable object (sound, smell, taste, touch) contacts that sensitive surface, it can support the arising of consciousness.*

*Abhidhamma texts describe these as different kinds of pasāda-rūpa – subtle material qualities that can be struck by their objects and give rise to corresponding sense-consciousness. This is implied where U Thittila speaks of pasāda-rūpa as a "subtle material quality... capable of acting as a support, basis or point of origin for the arising of the utterly non-material" consciousness (Consciousness Enlarged, p. 94).*

*So for each door:*

- *Ear-door: sound wave + ear-sensitivity → hearing consciousness.*
- *Nose-door: smell + nose-sensitivity → smelling consciousness.*
- *Tongue-door: taste + tongue-sensitivity → tasting consciousness.*
- *Body-door: tangible object (pressure, roughness, temperature etc.) + body-sensitivity → touching consciousness.*

*We don't need to memorize all the Pāli words.*
*For now, it is enough to understand:*

*Each physical door has its own organ + sensitive base + type of object.*

*3. The mind-door: the inner room*

*The mind-door is different. It is not a physical opening in the body.*

*Venerable U Thittila speaks of the mind-door-adverting consciousness (mano-dvārāvajjana). He explains that:*

- *Five-door-adverting consciousness is the precursor to the arising of the appropriate sense-consciousness.*
- *In a similar way, mind-door-adverting is the precursor to the arising of the very active javana – the powerful "full awareness" phase – in the second phase of the conscious process (Consciousness Enlarged, p. 109).*

- *Mind-door adverting is "the final function performed" in the first phase, just before javana (Consciousness Enlarged, p. 109).*

*He also says:*

- *At the mind-door-adverting stage, the purely mental concept of the object is fully determined.*

- *All the data collected from earlier stages is now arranged so that it is ready to be fully known, recognized, and appreciated in the active phase (Consciousness Enlarged, p. 109).*

*And remember the line from the Commentary:*

> *Investigating consciousness has the general characteristic of "awareness of the six objects… the five physical sense objects, and… mental objects also" (Consciousness Enlarged, p. 102).*

*From this, we can say in simple terms:*

- *The mind-door is like an inner room.*

- *The five physical doors bring in raw data (images, sounds, smells, tastes, touches).*

- *That data is collected, checked, and turned into a clear mental picture.*

- *The mind-door then opens to that mental picture – and at javana, we react with liking, disliking, fear, joy, etc.*

*The mind-door is also where purely mental objects arise:*

- *memories of the past,*

- *plans for the future,*

- *dreams, fantasies, worries, and ideas.*

*Even when the physical senses are quiet (eyes closed, silent room), the mind-door can be very busy.*

*Real-Life Examples – Spotting the Doors*

*Let's bring this into everyday life.*

*Example 1: Morning routine*

*You wake up.*

1. *Eye-door:*
    - *Light through the curtains.*
    - *Shapes of your room.*
2. *Ear-door:*
    - *Sound of your alarm or your family moving around.*
3. *Body-door:*
    - *Contact of the bed, the floor under your feet, the cool air on your skin.*
4. *Nose-door:*
    - *Smell of coffee, toast, or food from the kitchen.*
5. *Tongue-door:*

- *Taste of your breakfast.*

6. *Mind-door:*

    - *Thoughts: "I'm late!", "I don't want to go," "Today is going to be fun,"*

    - *Memories of yesterday, plans for today.*

*If you watch closely, you can notice that your day is not one thick block of 'me'. It is many different door-moments, one after another.*

*Example 2: Watching a video*

*You open a short video:*

- *The eye-door takes in changing colours and shapes.*

- *The ear-door takes in music and speech.*

- *The body-door may feel the weight of the phone in your hand.*

- *The mind-door adds:*

    - *"This is funny."*

    - *"This is boring."*

    - *"I'm jealous of them."*

    - *"I want to try this."*

*All the reactions (jealousy, excitement, desire) are mind-door business. But they depend on the data brought in from the sense-doors first.*

*Example 3: Studying in class*

## How Mind Works: The Cognitive Process

*You sit in a classroom.*

- *Eye-door: letters and numbers on the board or screen.*
- *Ear-door: teacher's voice.*
- *Body-door: hardness of the chair, maybe some back pain or restlessness.*
- *After a while, mind-door:*
    - *plans what to do later,*
    - *worries about tests,*
    - *goes back to a fight with a friend,*
    - *or imagines a game or video.*

*Sometimes the physical doors are open to the teacher,*
*but the mind-door has "left the room" and is busy somewhere else.*

*Example 4: Smell triggers a memory*

*You smell a snack from outside your classroom.*

- *First, nose-door: just smell.*
- *Then, the mind-door:*
    - *recognizes it as a specific snack,*
    - *remembers childhood moments,*
    - *maybe creates desire or nostalgia.*

## How Mind Works: The Cognitive Process

*One smell → two doors working → very different layers of experience.*

Summary of Chapter 2

- *Abhidhamma speaks of six doors:*
    - *five physical sense-doors (eye, ear, nose, tongue, body),*
    - *and the mind-door.*
- *Venerable U Thittila says restraint is needed "not only in respect of the five doors of sense, but of the mind door also," and calls them "all the six senses (five physical, plus the ideational)" (Consciousness Enlarged, p. 50).*
- *Each physical door has:*
    - *a physical organ,*
    - *a sensitive material surface (pasāda-rūpa),*
    - *and a matching type of object (visible form, sound, smell, taste, touch).*
- *The eye-door example shows how a visible object with shape and colour, plus light and a sensitive eye-surface, supports seeing consciousness, with the sensitive surface acting as an interface between physical and mental worlds (Consciousness Enlarged, p. 94).*
- *The mind-door is the inner door where:*
    - *mental objects (memories, plans, ideas) appear,*
    - *data collected from the sense-doors is turned into a clear concept,*
    - *and, just before javana, mind-door-adverting consciousness prepares the object to be fully known and reacted to (Consciousness Enlarged, p.*

*109, 102).*

- *Every moment of life comes through one of these doors.*
  *Noticing them helps us see experience as a series of door-moments, not a solid, unchanging "self."*

*Reflection Questions*

*Use these questions to explore your own experience. You don't need perfect answers.*

1. *Right now, as you read this,*
   - *Which door is most active?*
   - *Eye-door? Body-door? Mind-door? Something else?*
2. *Think back to your morning.*
   - *Can you list at least three different doors that were active in the first 10 minutes after you woke up?*
3. *During one hour at school or work,*
   - *how often does your mind-door wander away from what your eye and ear doors are taking in?*
4. *Remember a moment when a smell or sound suddenly brought back a strong memory.*
   - *Can you see how the experience moved from a sense-door to the mind-door?*

*5. For the next day or two,*

- *can you sometimes pause and ask,*

*"Which door am I using right now?"*

*In the next chapter, we will look at what happens before a door opens fully – how the quiet background stream of mind, called bhavaṅga, flows, and how it is disturbed when an object appears.*

*Chapter 3 – Background Mind: Bhavaṅga, the Quiet Flow*

*Purpose:*

*Explain bhavaṅga as the non-active, background stream of consciousness that keeps continuity between active processes.*

*Key ideas:*

## How Mind Works: The Cognitive Process

- *Bhavaṅga = non-active resultant consciousness that quietly flows between active thought processes.*

- *It is related to bhava ("becoming"), the potential for rebirth and for each new mind-moment.*

- *A stimulus interrupts bhavaṅga and starts an active cognitive process.*

*Daily examples:*

- *Phone in sleep mode: screen is dark, but the system is still on. A new message wakes it up.*

- *Drowsy moments just before you wake up: mind is not fully thinking, but still existing.*

- *Daydreaming in class, then suddenly "snapped back" by someone calling your name.*

*Reflection angle:*
*"Even when I feel like 'nothing much is happening,' what does Abhidhamma say the mind is doing?"*

# Introduction

*Have you ever felt like "nothing is happening in my mind"?*

- *Sitting on a bus, just staring out of the window.*

- *Half-asleep in class, not really listening.*

- *Lying in bed before sleep, with no clear thought, just drifting.*

*From the outside, it may look like your mind is offline.*
*But according to Abhidhamma, the mind is never truly blank while you are alive.*

*There is a quiet background flow called bhavaṅga.*
*It is not active thinking or reacting.*
*It is like the base level that keeps the continuity of being a "sentient person" from one active moment to the next.*

*In this chapter we will:*

- *meet bhavaṅga as the background stream,*

- *see how it is related to craving, becoming, and rebirth,*

- *understand how it is disturbed when a sight, sound, or thought appears,*

- *and use simple images to feel it in our own daily life.*

## Main Explanation – What Is Bhavaṅga?

*1. From "bhava" (becoming) to "bhavaṅga"*

*In the teaching of dependent origination (paṭiccasamuppāda), there is a link called bhava, often translated as "becoming" or "being."*

*Venerable U Thittila explains that, following craving (taṇhā) and attachment (upādāna), there arises a stage described as "action cumulative of resultant tending towards rebirth." This phrase clarifies bhava.*

*From this, he says we can understand at least two things:*

- *Bhava is the state that is potential for rebirth between different lives.*

- *The same "potential of being" also exists within one life, down to the level of individual thought-moments.*

*On this basis, he uses the word bhavaṅga to mean the "constituent potentiality of being" – the inner factor that keeps existence going. As a function performed by certain resultant states, bhavaṅga is given special discussion in the Abhidhammattha-saṅgaha.*

*So in simple language:*

> *Bhavaṅga is the quiet background state of mind that carries the potential of "this life continuing," moment by moment.*

*It is not your thoughts, not your choices, not your reactions.*
*It is more like the base condition that allows those active states to appear.*

*2. Bhavaṅga as non-active moments of consciousness*

*U Thittila describes bhavaṅga as representing "the non-active instants of resultant consciousness maintaining the continuity of sentient existence."*

*Let's break that down:*

- *"Resultant consciousness" means consciousness that is a result of past kamma, not creating new kamma at that moment.*

- *"Non-active instants" means it is not busy seeing, hearing, deciding, or reacting.*

- *"Maintaining continuity" means it quietly keeps the sense of a continuous being from one active process to the next.*

*He then says:*

- *This so-called continuum, when disturbed by stimuli, mental or material, is capable of giving rise to many active phases of the conscious process.*

- *When those active processes end, bhavaṅga again maintains continuity between them throughout life.*

*So bhavaṅga is like:*

- *the background stream between active "waves" of thinking and sensing,*

- *the resting level that is ready to wake up into activity when an object appears at a door.*

*3. Why "life-continuum" can be confusing*

*Bhavaṅga is often translated as "life-continuum", but U Thittila warns that this can mislead us.*

*Why?*

*Because "life-continuum" can sound like there is a special permanent thing called 'life' flowing underneath everything.*
*But Abhidhamma does not accept any permanent essence.*

*Instead, U Thittila explains:*

- *Existence is a continuity of functions, each one impermanent and causally related to others.*

- *This serial activity is basically driven by ignorance and craving.*

*Another passage says:*

- *Continuity itself is just a phenomenon, recognizable because of the closeness of many impermanent states.*

- *As a phenomenon, it has no permanent essence and is without soul (anattā).*

- *Because this whole serial process is powered by ignorance and craving, the characteristic of suffering (dukkha) is always present.*

- *Thus all existence shows the three marks: impermanence, suffering, and non-self (anicca, dukkha, anattā).*

*So:*

*Bhavaṅga is not a hidden "soul" or "life energy."*
*It is a name for certain moments of resultant consciousness that keep the stream of experience going, without any permanent core.*

*This view fits the whole Abhidhamma teaching: everything, even background continuity, is conditioned, changing, and not-self.*

*4. Bhavaṅga and the "bridge" of consciousness*

*To see how bhavaṅga supports experience, it helps to recall how Abhidhamma describes consciousness (citta) itself.*

*U Thittila explains factorial consciousness (basic citta) as:*

- *having the general characteristic of awareness,*

- *having the function of "going before, leading, being foremost,"*

- *having the appearance of "connecting,"*

- *and having as its "footing" the mental and material qualities (nāma-rūpa).*

*In simple terms:*

- *Consciousness is what knows an object.*
- *It leads the mental factors that arise with it.*
- *It acts as a bridge, connecting one experience with another.*

*When consciousness is in its quiet, non-active, resultant form, performing the function of bhavaṅga, it is still:*

- *aware in a very basic way,*
- *quietly connecting moments of existence,*
- *ready to be disturbed by a stimulus and start a new active process.*

*So we can say:*

*Bhavaṅga is like consciousness in its rest mode, still connecting the stream of life, but not yet busy at any sense-door or mind-door.*

*Real-Life Examples – Feeling the Quiet Flow*

*These examples are just images to help you imagine bhavaṅga.*
*They are not exact scientific pictures, but they can make the idea more alive.*

*Example 1: Phone on sleep mode*

*Think of your phone:*

- *When the screen is off,*
    - *the phone still has power,*
    - *it is still connected to the network,*

- *but you see nothing happening on the screen.*

- *When a message or call comes in,*
    - *the phone lights up,*
    - *shows notifications,*
    - *starts many small processes.*

*Bhavaṅga is a bit like the phone in sleep mode:*

- *The system is still on,*
- *there is continuity of being "a phone that can wake up,"*
- *but there is no active app running on the screen.*

*When a sight, sound, or thought appears, it is like a notification:*

- *the quiet bhavaṅga is interrupted,*
- *an active conscious process starts (seeing, hearing, thinking),*
- *when the process finishes, the mind settles back into bhavaṅga.*

*Example 2: Dozing during class*

*You are in class. The teacher is speaking, but you are very sleepy.*

- *Sometimes you hear a few words,*
- *then you drift into a dull, hazy state,*

- *then suddenly your name is called and you wake up a bit.*

*From the Abhidhamma point of view:*

- *During the dull periods, there is little active processing of the teacher's words.*

- *The mind is mostly in bhavaṅga mode – non-active resultant moments keeping continuity of life.*

- *When your name is called (a strong sound object), the stimulus disturbs bhavaṅga,*

    - *an ear-door process arises,*

    - *you become more fully aware for a short time.*

*Then, if drowsiness returns, the mind sinks back closer to bhavaṅga again.*

*Example 3: Just before falling asleep*

*Just before you fall asleep at night:*

- *Thoughts slow down.*

- *You may feel like there is barely any thinking, just a foggy awareness.*

*Even here, as long as you are not fully unconscious or dead, Abhidhamma would say:*

- *There are still mind-moments,*

- *mostly in the mode of bhavaṅga,*

- *maintaining continuity of your existence in that life.*

*When you finally fall into deep sleep, the Abhidhamma texts go into more detail (which we are not covering fully here),*
*but the main idea remains:*

*There is no permanent self watching everything.*
*There is just a stream of impermanent consciousness, sometimes active, sometimes quiet as bhavaṅga, all driven by conditions.*

*Summary of Chapter 3*

- *Bhavaṅga comes from bhava, "becoming," which in dependent origination is linked to craving and attachment and means action tending towards rebirth.*

- *Bhavaṅga is described as the "constituent potentiality of being", a function performed by certain resultant conscious states.*

- *It represents the non-active instants of resultant consciousness that maintain the continuity of sentient existence between active processes.*

- *When stimuli (mental or physical) disturb this continuum, it becomes potential for the arising of active phases of the conscious process; when these end, bhavaṅga fills the gaps and keeps continuity.*

- *Translating bhavaṅga as "life-continuum" can be misleading if it suggests a thing called life; Abhidhamma instead sees only a series of causally related, impermanent functions, without a permanent self.*

- *Consciousness, taken in its basic sense, has the function of "going before, leading" and the appearance of "connecting" mental and material qualities; in bhavaṅga mode it quietly connects the stream without active knowing at the doors.*

*Reflection Questions*

*Use these questions to explore bhavaṅga in your own life.*

1. *Can you remember a time when your mind felt "blank" or "switched off", but you were still awake?*
    - *How might Abhidhamma describe that period in terms of bhavaṅga?*
2. *Think of a moment when you were daydreaming and suddenly someone called your name.*
    - *Can you sense how a quiet background state might have been interrupted by a strong sound?*
3. *Does the idea that continuity is just many impermanent moments in a row (with no permanent soul)*
    - *feel scary, freeing, or something else? Why?*
4. *How does seeing bhavaṅga as a result of past kamma and craving affect how you think about your own life stream?*
5. *Over the next few days, when you notice yourself in a dull or drifting state,*
    - *can you gently think,*

        *"Maybe this is close to bhavaṅga, the quiet background of my mind"?*

*In the next chapter, we will look at what happens right when this background is disturbed –*
*how five-door adverting consciousness turns towards a new sense object and starts the active process of seeing, hearing, and more.*

*Chapter 4 – The Knock at the Door: Five-Door Adverting Consciousness*

## How Mind Works: The Cognitive Process

*Purpose:*

*Show the role of pañcadvārāvajjana (five-door adverting) as the first turning towards a sense object after bhavaṅga is disturbed.*

*Key ideas:*

- *When a sense object contacts a sensitive surface (pasāda-rūpa) like the eye-sensitivity, it disturbs bhavaṅga.*

- *A rootless inoperative citta performs five-door-adverting: "What is this?"*

- *This adverting citta is like a forerunner that prepares for sense consciousness.*

*Daily examples:*

- *The moment your phone vibrates: you haven't read the message yet, but attention turns toward it.*

- *Feeling a drop of rain on your skin – turning to look before you fully register "it's raining."*

- *Smelling something strange in the kitchen and looking up from your homework.*

*Reflection angle:*

*"Can I catch that first tiny 'turning' towards a sound or sight, before I judge or react?*

## How Mind Works: The Cognitive Process

# Introduction

*In the last chapter we met bhavaṅga – the quiet background flow of mind.*
*Now we ask:*

> *What happens at the exact moment something "breaks in" to that quiet flow?*

- *A sound touches the ear.*
- *A flash of light hits the eye.*
- *A touch lands on the skin.*

*According to Abhidhamma, the first active response is a special mind-moment called five-door adverting consciousness (pañcadvārāvajjana-citta).*

*Venerable U Thittila explains that when a sense stimulus first strikes a sensitive surface, there arises a preliminary function of consciousness which has only bare awareness of the impingement and a little attention that "turns towards" the stimulus, as if asking, "What is this?" (Consciousness Enlarged, p. 107).*

*This tiny "turning toward" is like a knock at the door.*
*The mind has not yet clearly seen, heard, or judged anything.*
*But it has noticed that something is there and has started to face it.*

*In this chapter we will:*

- *understand what five-door adverting really does,*
- *see why it is called rootless inoperative consciousness,*
- *learn how it prepares the way for seeing, hearing, etc.,*
- and use daily life examples to feel this "first knock" in our own experience.

# How Mind Works: The Cognitive Process

Main Explanation – From Quiet Flow to “Who’s There?”

*1. From bhavaṅga to the first turn*

*Imagine the mind resting in bhavaṅga, the background stream.*
*Then a sense object appears:*

- *a sound wave reaches the ear-sensitivity,*
- *a colour and shape reach the eye-sensitivity,*
- *a touch reaches the body-sensitivity.*

*U Thittila describes it like this:*

- *When a sense stimulus (visible or otherwise) makes initial contact with a sensitive surface,*
- *a preliminary function of consciousness arises.*
- *This function has bare awareness of the impingement and a small degree of attention that turns towards it (Consciousness Enlarged, p. 107).*

*So at this first instant:*

- *The mind is not yet clearly “seeing a phone” or “hearing a song.”*
- *It is only aware that something has struck the senses.*
- *It has turned its “face” toward the object, like someone hearing a knock and turning their head.*

*U Thittila also says that this function, simply by existing, gives the essential condition for the appropriate sense consciousness (eye-consciousness,*

*ear-consciousness, etc.) to arise immediately after it ends (Consciousness Enlarged, p. 107).*

*So we can say:*

> *Five-door adverting is the bridge between quiet bhavaṅga and active sense-consciousness.*

*It interrupts the background and opens the door for a full seeing, hearing, smelling, tasting, or touching process.*

2. Why it is “rootless inoperative consciousness”

*In Abhidhamma, mental states are grouped into three big types:*

1. *Resultant states – results of past kamma (vipāka).*
2. *Productive states – create new kamma and future results.*
3. *Inoperative states (kiriya) – neither results of past kamma nor creators of new resultants.*

*U Thittila explains that certain integral states are:*

- *neither the resultants of past action,*
- *nor able to produce resultants in the future.*

*Because they cannot produce any tendency towards rebirth, they are, in terms of kamma, called non-productive or inoperative (kiriya) (Consciousness Enlarged, p. 104).*

*Among these, there is a special subgroup of three rootless inoperative consciousnesses (ahetuka-kiriya-cittāni):*

- *five-door adverting consciousness,*

- *mind-door adverting consciousness,*

- *smile-causing consciousness (for arahants) (Consciousness Enlarged, p. 105–106).*

*"Rootless" means they do not have good or bad roots like greed, hatred, delusion, or non-greed, non-hatred, wisdom.*

*So five-door adverting is:*

- *not wholesome or unwholesome,*

- *not a result (vipāka),*

- *not producing new kamma,*

- *just a functional turning that has to happen whenever an object strikes a sense-base.*

*U Thittila says that this state is a structurally very simple rootless inoperative consciousness (ahetuka-kiriya-citta) doing the single job of five-door-adverting (Consciousness Enlarged, p. 107).*

*So this first knock at the door is:*

*Just a neutral function, not yet a moral action.*

3. The job of five-door adverting

*U Thittila brings in the Visuddhimagga to describe this state.*
*There, five-door adverting is said to have:*

- *The general characteristic of being the forerunner of eye-consciousness and other sense-consciousnesses.*

## How Mind Works: The Cognitive Process

- *The inherent function of "turning towards" the physical stimuli at the five doors.*

- *The appearance of a state of facing visible and other stimuli, that is, paying attention to them.*

- *As concurrent footing, the interruption of bhavaṅga (Consciousness Enlarged, p. 107–108).*

*U Thittila also notes that:*

- *Five-door adverting is always accompanied by neutral feeling, upekkhā-vedanā (Consciousness Enlarged, p. 108).*

*This is very important for practice:*

- *At this first instant, there is no liking or disliking yet.*

- *The mind has not judged the object.*

- *It simply turns towards it with neutral awareness.*

*So the job of five-door adverting is:*

1. *Interrupt bhavaṅga – break the quiet background flow.*

2. *Face the object – "What is this?"*

3. *Pass the object on – create conditions for sense-consciousness → receiving → investigating → determining → javana to follow.*

*Without this small turning, the rest of the process cannot start.*

4. How it connects to bhavaṅga

*In the previous chapter, we saw that bhavaṅga:*

- *is a stream of non-active resultant consciousness,*
- *maintains the continuity of existence between active processes,*
- *can be disturbed by stimuli and then gives rise to active processes (Consciousness Enlarged, p. 103–104).*

*Now we see more detail:*

- *The footing of five-door adverting, according to Visuddhimagga, is precisely the interruption of bhavaṅga (Consciousness Enlarged, p. 108).*

*So each time a sense object is noticed:*

1. *Bhavaṅga is quietly flowing.*
2. *A stimulus hits a sense-base and interrupts bhavaṅga.*
3. *Five-door adverting arises, turning toward the new object.*
4. *Then the full sense-door process runs.*

*Later, when that process finishes, the mind falls back into bhavaṅga again until the next disturbance.*

*This shows a beautiful rhythm in the Abhidhamma picture:*

- *Rest → Knock → Activity → Rest → Knock → Activity…*

*And at every "knock," five-door adverting is the one opening.*

Real-Life Examples – Feeling the First Turn

*Example 1: Phone vibration in your pocket*

*You are walking, lost in your thoughts (or half-drifting).*

- *Your mind is close to bhavaṅga, just quietly flowing.*
- *Suddenly, your phone vibrates in your pocket.*

*At the very first instant:*

- *There is not yet a full "Oh, I got a message from X."*
- *There is just a raw touch and sound reaching body and ear bases.*
- *The mind gives a tiny turning toward that contact:*
  *"Something just touched / buzzed."*

*That first turning is like five-door adverting at the body-door (and maybe ear-door).*

*Only after this:*

- *you reach for the phone,*
- *see the screen,*
- *recognize the name,*
- *then feel happy, anxious, annoyed, etc.*

*Five-door adverting is that first knock in awareness before all that story begins.*

*Example 2: A drop of rain on your arm*

*You are standing outdoors, not really thinking about the weather.*

- *Suddenly, a cool drop hits your arm.*

*Instantly, your mind turns toward that spot:*

- *Before you clearly think "It's raining,"*

- *there is a first bare noticing of contact and turning attention to it.*

*That is like five-door adverting through the body-door.*

*Then the later stages follow:*

- *you look up at the sky (eye-door),*

- *decide whether to open an umbrella or run,*

- *maybe feel annoyed or pleased depending on your mood.*

*But the whole story starts with that tiny, neutral "What is this?" moment.*

*Example 3: Hearing your name from behind*

*You are in a noisy hall, many voices around.*

- *Most sounds just go in and out without much notice.*

- *Then someone says your name.*

*At the first instant:*

- *The ear-base is struck by a sound pattern.*

- *Five-door adverting turns toward that sound:*
  *a vague "Something special was just heard."*

*After that:*

- *the mind recognizes it as your name,*
- *remembers who that voice belongs to,*
- *and reacts:*
  - *happy,*
  - *nervous,*
  - *annoyed,*
  - *or curious.*

*Again, the pure turning toward that first sound is like the knock at the ear-door.*

Summary of Chapter 4

- *When a sense stimulus first contacts a sensitive surface, a preliminary function of consciousness arises, with bare awareness of the impingement and a turning towards it, as if asking "What is this?" (Consciousness Enlarged, p. 107).*
- *This function is called five-door adverting consciousness (pañcadvārāvajjana-citta). It is the forerunner of sense-consciousness and provides the essential condition for seeing, hearing, etc. to arise right after it ends (Consciousness Enlarged, p. 107–108).*

- *It belongs to the group of rootless inoperative consciousnesses:*

    1. *rootless (no good or bad roots),*

    2. *inoperative (kiriya) – neither a result of past kamma nor a producer of new results (Consciousness Enlarged, p. 104–106).*

- *Its job is to:*

    1. *Interrupt bhavaṅga,*

    2. *Turn towards the new stimulus,*

    3. *Prepare the way for the full sense-door process.*

- *It is always accompanied by neutral feeling (upekkhā-vedanā) – no liking or disliking yet, just neutral noticing (Consciousness Enlarged, p. 108).*

- *Each moment where something "catches your attention" at a sense-door starts with a tiny, neutral knock like this, before any emotion or judgment arises.*

Reflection Questions

1. *Think of a recent moment when something suddenly caught your attention (a loud sound, a bright light, a sudden touch).*

    - *Can you imagine a very tiny instant of just "turning toward" before you recognized what it was?*

2. *When your phone vibrates or a notification sound plays,*

    - *can you notice the difference between the first bare noticing and the later reaction (excitement, worry, etc.)?*

3. *How does it change your view of yourself to know that the very first response to a stimulus is always neutral (no like or dislike yet)?*

4. *This week, when something surprises you (good or bad),*

    - *can you pause and think:*

      *"There was a small, neutral knock at the door in my mind before this feeling arose."*

5. *Does seeing this tiny gap give you a sense that you might, with practice,*

    - *have more space before reacting automatically?*

*In the next chapter, we will slow down the whole five-door process even more – from adverting to seeing, receiving, investigating, determining, and finally javana,where full reaction and kamma take place.*

*Chapter 5 – From Bare Seeing to Knowing: The Five-Door Process in Slow Motion*

*Purpose:*

*Walk through the classic eye-door process: from adverting → seeing → receiving → investigating → determining → javana → registration.*

*Key ideas:*

- *After five-door-adverting, there is:*
    - *Sense consciousness (eye-consciousness etc.): mere seeing/hearing.*
    - *Receiving consciousness: "taking in" the object.*
    - *Investigating consciousness: simple checking.*
    - *Determining (votthapana / mind-door-adverting in one aspect): forming a conceptual picture ready for full awareness.*
- *Only after these come the javana moments of full awareness.*

*Daily examples:*

- *Seeing a stranger walking toward you:*
    1. *A shape appears.*
    2. *You "take it in."*
    3. *You check: friend? stranger?*
    4. *The mind decides: "Oh, that's my teacher!"*
    5. *Then comes the reaction: happy? nervous? indifferent?*

- *Hearing your name in a crowded room: first just a sound, then "that's my name," then emotion.*

*Reflection angle:*
*"How many hidden steps come before I say, 'I see this' or 'I hear that'?"*

## Introduction

*In the last chapter, we saw how a sense object knocks at the door:*

- *Bhavaṅga is quietly flowing in the background.*
- *A visible form, sound, smell, taste, or touch hits a sensitive surface.*
- *Five-door adverting turns toward it: "What is this?"*

*Now we slow down the whole five-door process even more.*

*Abhidhamma explains that between the first knock and our full reaction, the mind goes through several tiny stages:*

1. *Five-door adverting – the first turn.*
2. *Sense-consciousness – bare seeing / hearing / etc.*
3. *Receiving – taking the object in.*
4. *Investigating – checking patterns and features.*
5. *Determining – forming a clear mental picture.*
6. *Javana – the powerful reaction and kamma.*
7. *(Sometimes) a gentle after-effect.*

## How Mind Works: The Cognitive Process

*In normal life this feels like one moment – "I saw it and I liked it," or "I heard it and got angry."*

*In reality, according to U Thittila, the moments of full awareness (javana) arise only later in a whole series of very rapid thought-moments; the earlier ones build up the bare stimulus until it is investigated and determined (Consciousness Enlarged, p. 90–92).*

*Let's walk through these steps in simple language, with daily examples.*

## Main Explanation – The Steps of a Sense-Door Process

*1. Quick review: the chain after bhavaṅga*

*When a sense object appears at a door, the Abhidhamma picture is roughly:*

1. *Bhavaṅga – quiet background flow.*
2. *Five-door adverting – "turning toward" the new object.*
3. *Sense-consciousness – mere seeing, hearing, etc.*
4. *Receiving consciousness – passively collecting the object.*
5. *Investigating consciousness – examining patterns and signs.*
6. *Determining / mind-door-adverting – finishing the concept: "This is X."*
7. *Javana – strong awareness and reaction (kamma).*
8. *(Optionally) a few weak moments that "hold" the object briefly, then back to bhavaṅga.*

*You don't need to memorise all the Pāli names.*

*The important thing is to see that full reaction is not step 1 – it comes after a lot of hidden work.*

*2. Stage 1: Five-door adverting – the first turn*

*We met this in the previous chapter, so here is just a short reminder.*

*When a stimulus first hits a sense-base:*

- *Consciousness performs a preliminary function.*
- *It has bare awareness and a slight turning toward the object – like the mind saying, "Something is there."*
- *This is called five-door adverting consciousness (pañcadvārāvajjana-citta).*

*U Thittila explains that this neutral, rootless inoperative consciousness simply faces the stimulus and provides the condition for the appropriate sense-consciousness to arise next (Consciousness Enlarged, p. 105–108).*

*So: the mind has turned to look, but it does not yet clearly see.*

*3. Stage 2: Sense-consciousness – bare seeing / hearing*

*Next comes the actual seeing, hearing, smelling, tasting, touching:*

- *At the eye-door, a visible object plus light hits the eye-sensitivity, and eye-consciousness arises.*
- *At the ear-door, sound strikes the ear-sensitivity, and ear-consciousness arises.*

*U Thittila notes that, because each of the five pasāda-rūpa (sensitive material bases) has unique properties, each can give rise to its own kind of sense-consciousness when struck by its proper object (Consciousness Enlarged, p. 100–101).*

*At this stage:*

- *There is only bare sensing – just "seeing," just "hearing," etc.*

- *There is no clear recognition yet ("my friend's face," "that song I like").*

- *There is still no liking or disliking; it is just a neutral result of past kamma, a rootless resultant consciousness.*

*Think of it as the moment the camera sensor receives light – the picture is not processed yet.*

*4. Stage 3: Receiving consciousness – taking the object in*

*Immediately after sense-consciousness vanishes, another simple consciousness arises to receive the object.*

*Abhidhamma calls this receiving-consciousness (sampaṭicchana).*

*U Thittila, quoting the ancient Commentary, says that this consciousness:*

- *arises right after eye-consciousness (or another sense-consciousness),*

- *has the function of receiving the visible object (or sound, smell, etc.),*

- *and has the appearance of receptiveness, based on the disappearance of the previous sense-consciousness (Consciousness Enlarged, p. 101).*

*In everyday words:*

- *Sense-consciousness is like a doorbell detecting a ring.*

- *Receiving-consciousness is like the owner's ears hearing the ring and taking it in.*

*It does not yet examine or judge the object.*
*It just accepts it into the mind-stream.*

*This is still rootless resultant and neutral in feeling.*

*5. Stage 4: Investigating consciousness – first real checking*

*Now comes investigating-consciousness (santīraṇa).*

*U Thittila explains:*

- *Up to and including the receiving stage, the stimuli (visible, audible, etc.) can be treated as bare sense data.*

- *After that, at the new stage of investigation, the mind starts to notice forms, patterns, and features implicit in the data.*

- *Here, consciousness becomes aware of signs and marks in the sense data, which allows that data to later become fully conceptualized and recognized as an object in the usual sense (Consciousness Enlarged, p. 101–102).*

*The Commentary (as quoted by him) also says that investigating consciousness:*

- *has the general characteristic of awareness of the six objects (the five sense objects + mental objects when it works later in the process),*

- *and its function is investigating (Consciousness Enlarged, p. 102).*

*So at this stage:*

- *The mind is doing a first "What kind of thing is this?" check.*

- *It is still resultant and usually has neutral feeling, though in special cases (very attractive objects) it can be accompanied by pleasant feeling (Consciousness Enlarged, p. 101–102).*

*You can think of this like:*

- *A quick scan to see patterns, shapes, tones –*
  *but still no clear name like "my friend," "my favourite song," or "insulting*

*comment."*

*6. Stage 5: Determining (votthapana) – finishing the mental picture*

*After investigating, there is a crucial turning point.*

*Here, consciousness:*

- *gathers all the data from earlier stages,*
- *compares it with past experience,*
- *organizes it into a clear mental image.*

*U Thittila describes that:*

- *by combining awareness of the sense data with comparative data from past experience, consciousness builds up a conceptual image of the object;*
- *at a certain point, the bare stimuli are fully organized and correlated, and the concept is said to be "determined", for example as "cup," "house," "ship," "person," and so on;*
- *when it performs this task based on sense data, mind-door-adverting is known as determining consciousness (votthapana-citta) (Consciousness Enlarged, p. 108–110, 112).*

*So this stage is:*

- *still rootless inoperative consciousness (it does not create new kamma),*
- *but it is where the object becomes a clear "this thing" in your mind.*

*We could say:*

> *"Now the mind knows what the object is, but has not yet reacted with liking or disliking."*

*This prepares the way for the strong reaction phase.*

*7. Stage 6: Javana – strong reaction and kamma*

*Finally comes javana – often translated as "impulsion" or "full awareness."*

*Earlier, U Thittila explained that ordinary people think awareness arises immediately when eye and object meet. Abhidhamma disagrees. It says:*

- *the moments of javana come only as later stages in a series;*
- *earlier moments build up the object, investigate, and determine it;*
- *only then does consciousness know the object as a fully formed thought-picture, with recognizable feeling and volitional attitude (Consciousness Enlarged, p. 90–92).*

*In these javana moments:*

- *the mind says "I like this," "I hate this," "I want this," "I am afraid," "I will help," "I will harm," etc.*
- *This is where kamma (intentional action) is mainly done.*
- *Javana may be wholesome, unwholesome, or inoperative (for arahants).*

*So, when you feel:*

- *the urge to snap back at a comment,*
- *the warm wish to help someone in trouble,*

- *the pull to cheat or not cheat in an exam,*

*you are in the javana phase of some process.*

*All the earlier stages were like a support team: they prepared the object and handed it over.*
*Javana is like the captain choosing how to respond.*

*8. Stage 7: A gentle after-effect and back to bhavaṅga*

*Classical Abhidhamma manuals (like the Abhidhammattha-saṅgaha, which U Thittila is explaining) speak about one or two final resultant moments that "register" the object briefly after javana, before the mind slips back into bhavaṅga.*

*In this simple beginner book, we do not go into those technical details.*
*You can think of them as a soft after-glow of awareness: the object lingers for a tiny moment and then disappears from the stream.*

*Then:*

- *the mind returns to quiet bhavaṅga,*
- *until the next knock at some door starts a new process.*

*Real-Life Examples – A Comment, a Face, a Sound*

*Let's see how this plays out in daily life.*

*Example 1: Reading a harsh comment online*

*You open an app and see a comment about you.*

1. *Five-door adverting (eye-door)*
    - *The screen lights up, text appears.*

- *Mind turns toward the visual stimulus: "Something there."*

2. *Sense-consciousness*

   - *Bare seeing of shapes and colours (letters).*

3. *Receiving*

   - *Consciousness takes in the visual object.*

4. *Investigating*

   - *It starts to notice patterns:*

     - *certain letter shapes,*
     - *word forms,*
     - *maybe emojis.*

5. *Determining*

   - *Mind organizes these patterns with past learning.*
   - *Recognizes them as language, as a comment about you, with a certain meaning.*
   - *Now the object is "determined" as "This person is insulting me," or "This is a joke," etc.*

6. *Javana*

   - *Strong reaction:*

- *anger, hurt, shame, or maybe calm understanding.*

- *You feel an urge:*

- *to reply, attack, defend, ignore, or forgive.*

- *Here you create kamma – wholesome or unwholesome – by how you mentally and physically respond.*

7. *After-effect and bhavaṅga*

- *The comment fades; the mind returns to background flow.*

- *Later, the same comment may come back through the mind-door as a memory.*

*All of this can happen in less than a second.*
*But knowing the stages helps you see that the anger is not the first step – it is a late result.*

*Example 2: Seeing a friend's face in a crowd*

*You are walking in a busy place.*

- *Many colours and shapes hit your eye-door; most are not clearly noticed.*

- *Suddenly, one face stands out – your friend.*

*Behind the scenes:*

- *Five-door adverting and eye-consciousness pick up a certain pattern.*

- *Receiving and investigating notice features: hair, height, clothes, familiar movements.*

- *Determining compares these with stored memories:*
    - *"These marks match my friend X."*
- *Then javana:*
    - *joy, relief, excitement, or maybe worry if the friendship is tense.*

*From outside it seems like:*

*"I saw my friend and felt happy."*

*Inside, it's a whole team of tiny mind-moments working together.*

*Summary of Chapter 5*

- *After bhavaṅga is disturbed and five-door adverting turns toward a stimulus, a sense-door process begins.*
- *Sense-consciousness gives bare seeing, hearing, etc., based on the contact between object and sensitive surface (Consciousness Enlarged, p. 100–101).*
- *Receiving-consciousness (sampaṭicchana) passively collects the object; the Commentary (quoted by U Thittila) says its function is simply to receive what sense-consciousness has presented (Consciousness Enlarged, p. 101).*
- *Investigating-consciousness (santīraṇa) is the first real examining of the data; it notices patterns and marks in the bare sense data and prepares it to become a fully conceptualized object (Consciousness Enlarged, p. 101–102).*
- *Determining consciousness (votthapana) – a form of mind-door-adverting – organizes data with past experience and fixes the object as "this particular thing" (cup, person, word, etc.) (Consciousness Enlarged, p. 108–110, 112).*

- *Javana then arises as the strong awareness and reaction to that object, with clear feeling and intention. This is the main place where kamma is created (Consciousness Enlarged, p. 90–92).*

- *After that, weaker moments may briefly register the object, and the mind returns to bhavaṅga, ready for the next process.*

*Reflection Questions*

1. *Think of a recent time you saw or read something that made you very angry or very happy.*
    - *Can you imagine the hidden stages between the raw sight and your strong reaction?*

2. *When you look at your phone screen,*
    - *can you sense a difference between bare seeing of shapes/colours and the later stage where you understand the message and react?*

3. *How does it feel to know that javana (strong reaction) is not the first step, but comes after several neutral functions?*
    - *Does this give you any sense of space or freedom?*

4. *The next time you feel a burst of emotion after seeing or hearing something,*
    - *can you pause and think:*

> *"Many tiny mental workers have already prepared this object.*
> *I don't have to follow the first reaction automatically."*

5. *Over the coming days,*

    - *pick one event (like reading comments, talking with a friend, or hearing news)*

    - *and try to notice at least two distinct stages:*

        - *first bare sensing,*

        - *later full knowing + reaction.*

*In the next chapter, we will see how the same pattern applies to the other senses –*
*hearing, smelling, tasting, touching –*
*and how all of them work together with the mind-door in our daily life.*

*Chapter 6 – Other Senses, Same Pattern: Hearing, Smelling, Tasting, Touching*

*Purpose:*

*Show that the same five-door pattern applies to ear, nose, tongue, and body, using everyday experiences.*

*Key ideas:*

- *The general scheme of contact → adverting → sense consciousness → receiving → investigating → determining → javana is shared by all sense-doors.*

- *Differences: in body-door, for example, the feeling can be bodily pain with its own rootless results.*

*Daily examples:*

- *Ear-door:*
    - *Hearing exam results announced over a speaker.*
    - *Hearing criticism – how the sound becomes meaningful and then triggers anger or shame.*
- *Nose-door:*
    - *Smelling fresh bread or fried snacks and wanting to eat.*
- *Tongue-door:*
    - *First sip of coffee or bubble tea, then judging it "good" or "bad."*
- *Body-door:*

- *Touching hot water: immediate pain, quick reaction to pull back.*

*Reflection angle:*
*"When I enjoy or dislike a sound, smell, taste, or touch, can I see it as steps in a process, not 'my' permanent feeling?"*

## Introduction

*So far we mostly used seeing as our main example.*
*But life is not only pictures.*

- *You wake up because you hear your alarm.*
- *You feel hungry when you smell food.*
- *You enjoy a snack when you taste it.*
- *You drop something hot when you feel pain in your hand.*

*Abhidhamma says:*

> *These experiences follow the same basic pattern as the eye-door process.*

*That means:*

1. *Quiet background (bhavaṅga).*
2. *Five-door adverting – turning toward a new object.*
3. *Sense-consciousness – bare hearing, smelling, tasting, touching.*
4. *Receiving – taking in the object.*
5. *Investigating – checking patterns.*

6. *Determining – forming a clear mental picture.*

7. *Javana – strong reaction and kamma.*

*In this chapter, we will apply this pattern to ear, nose, tongue, and body, using simple daily examples so you can feel how the same process runs through all your senses.*

Main Explanation – Same Film, Different Screen

*1. One template, five sense-doors*

*Think of the five physical doors again:*

1. *Eye-door – visible objects (colour, shape, light/dark).*

2. *Ear-door – sounds.*

3. *Nose-door – smells.*

4. *Tongue-door – tastes.*

5. *Body-door – tangible objects (touch, pressure, hardness/softness, heat/cold, movement).*

*Abhidhamma explains that each door has:*

- *a sensitive material base (like eye-sensitivity, ear-sensitivity),*

- *a matching object (visible form, sound, etc.),*

- *and a corresponding sense-consciousness (eye-consciousness, ear-consciousness, and so on).*

## How Mind Works: The Cognitive Process

*When the right object meets the right base, consciousness arises.*
*But it never jumps straight to full "I like / I hate."*
*It always follows the same chain you studied in Chapter 5.*

*We can think of that chain as a template or script:*

> *"Knock → bare sensing → receiving → investigating → determining → reacting (javana)."*

*For each sense-door, the script is the same, but:*

- *the base changes (ear instead of eye, etc.),*
- *the type of object changes (sound instead of colour/shape),*
- *the feeling tone and kamma in javana can vary depending on the situation.*

*2. Ear-door: hearing in slow motion*

*Let's break down hearing using the same steps.*

*a) Bhavaṅga*
*You may be half-drifting, daydreaming, not actively listening.*

*b) Five-door adverting (ear-door)*
*A sound hits the ear-sensitivity:*

- *a voice,*
- *a bell,*
- *music,*
- *traffic,*
- *or someone calling your name.*

*The mind gives a tiny neutral turn toward the sound:*

*"Something was heard."*

*Still no clear recognition or emotion.*

*c) Ear-consciousness – bare hearing*

*Now the mind just hears:*

- *loud/soft,*
- *high/low,*
- *rough/smooth sound.*

*There is no meaning yet – just the fact that a sound is present.*

*d) Receiving*

*The next mind-moment receives that sound object:*

- *"Okay, this sound is now fully in."*

*Still no judgment.*

*e) Investigating*

*Here the mind starts to examine the pattern:*

- *tone of voice,*
- *rhythm,*
- *pitch,*
- *familiar or unfamiliar sound.*

*It is like:*

*"What kind of sound is this?"*

*f) Determining*

*Now the mind uses past experience to recognise:*

- *These vibrations = words in my language.*
- *This pattern = my teacher's voice, my parent's voice, a song I know, or someone shouting.*

*At this moment the sound becomes a clear mental object:*

*"This person said this sentence, with this tone."*

*g) Javana*

*Only now do you:*

- *get annoyed at a harsh tone,*
- *feel happy when you hear good news,*
- *feel scared by a loud threat,*
- *feel encouraged by kind words.*

*You may:*

- *decide to answer,*
- *ignore,*
- *obey,*
- *argue,*
- *or stay silent.*

*All these choices are kamma happening in the javana moments.*

*So your reaction to what you hear is not step 1.*
*It is the last stage of a quick but ordered process.*

*3. Nose-door: smelling and memories*

*Now apply the same template to smell.*

*a) Bhavaṅga*
*Background flow, maybe you are busy with something else.*

*b) Five-door adverting (nose-door)*
*A smell enters the nose-sensitivity:*

- *perfume,*
- *smoke,*
- *food,*
- *sweat,*
- *flowers.*

*Mind turns:*

*"Something is touching the nose-door."*

*c) Nose-consciousness – bare smelling*
*Just smell is known:*

- *strong / weak,*
- *sweet / sharp,*
- *fresh / stale,*

*but no label yet.*

*d) Receiving*

*The smell object is taken in.*

*e) Investigating*

*Mind examines:*

- *"Is this like food?"*
- *"Is it chemical?"*
- *"Is it burning?"*

*f) Determining*

*Using memory, mind recognises:*

- *"Fried snacks from the school canteen."*
- *"Gas leak – something dangerous."*
- *"Smoke from candles or incense."*

*Now it's a clear concept.*

*g) Javana*

*Then come reactions:*

- *craving: "I want to eat now."*
- *worry: "Is there a fire?"*
- *comfort: "Smells like home."*

*Maybe you stand up to go buy food,*
*or rush to check where the smoke is coming from.*

*Again, smell itself is neutral;*
*craving or fear comes later, in the javana stage.*

*4. Tongue-door: taste and craving*

*Next, taste.*

*a) Bhavaṅga*
*You're sitting with your meal, perhaps chatting or scrolling.*

*b) Five-door adverting (tongue-door)*
*Food contacts the tongue-sensitivity:*

- *salty, sweet, sour, bitter, spicy flavours.*

*Mind turns:*
*"Something has touched the tongue-door."*

*c) Tongue-consciousness – bare tasting*
*Now there is just taste:*

- *sweet, sour, etc.,*
- *strong or mild.*

*No story yet.*

*d) Receiving*
*The taste-object is received into the mind.*

*e) Investigating*
*Mind starts to examine:*

- *"Is this pleasant or unpleasant to the tongue?"*

- *"Is it familiar?"*

*f) Determining*

*With memory, mind recognises:*

- *"This is my favourite dessert."*
- *"This is medicine."*
- *"This is too salty."*

*Now the taste has become a clear idea: a specific food or drink.*

*g) Javana*

*Here come:*

- *delight: "So tasty! I want more."*
- *dislike: "Ugh, I hate this."*
- *maybe greed: "I want to eat all of it and not share."*
- *or mindfulness and moderation: "Pleasant taste, but I will stop now."*

*Again, the kamma is in your reaction:*

- *Do you eat mindfully?*
- *Do you overeat?*
- *Do you share or refuse to share?*

*Taste itself was just data;*
*attachment or wisdom appear later, as javana.*

*5. Body-door: touch, pain, and protection*

*Finally, touch. This includes:*

- *hardness/softness,*
- *roughness/smoothness,*
- *warmth/cold,*
- *pressure,*
- *movement,*
- *bodily pain.*

*a) Bhavaṅga*
*Mind may be resting or focused elsewhere.*

*b) Five-door adverting (body-door)*
*A tangible object contacts body-sensitivity:*

- *hot water,*
- *a sharp edge,*
- *a soft pillow,*
- *the cool floor,*
- *the weight of your bag.*

*Mind turns:*

> *"Something is touching the body-door."*

*c) Body-consciousness – bare touch*

*Just sensation:*

- *hot/cold,*
- *hard/soft,*
- *rough/smooth.*

*In some cases, this includes pain, which Abhidhamma treats as a resultant feeling – a natural outcome of conditions in body and mind, not sin or punishment.*

*d) Receiving*

*The tangible object is received.*

*e) Investigating*

*Mind examines:*

- *"Is this safe?"*
- *"Is this too hot?"*
- *"Is this painful or comfortable?"*

*f) Determining*

*Mind recognises and labels:*

- *"This is boiling water – dangerous."*
- *"This is a soft bed – comfortable."*
- *"This is sharp – it can cut me."*

*g) Javana*

*Then reaction:*

- *pulling your hand away from heat,*
- *shifting your posture because of pain,*
- *relaxing into comfort,*
- *or ignoring warning signals.*

*Sometimes the body-door process leads to quick protective actions:*

- *dropping something hot,*
- *stepping back from something sharp.*

*These can be very fast, but still follow the pattern:*

*knock → touch → receive → check → recognise → react.*

*Summary of Chapter 6*

- *The five sense-doors (eye, ear, nose, tongue, body) all follow the same basic process:*

  1. *Background bhavaṅga.*
  2. *Five-door adverting – mind turns toward a new object.*
  3. *Sense-consciousness – bare seeing / hearing / smelling / tasting / touching.*
  4. *Receiving – the object is passively taken in.*

5. *Investigating – mind checks patterns and features.*

6. *Determining – data is organised into a clear concept: "this thing."*

7. *Javana – strong reaction and kamma (liking, disliking, wanting, fearing, helping, harming, or wise response).*

- *The script is the same; only the door, base, and type of object change.*

- *In ear-door processes, sound is first heard as bare noise, then recognised as words or music, and only then liked or disliked.*

- *In nose-door processes, smell is first just smell, then becomes "this food," "this smoke," etc., and only then gives rise to craving, disgust, or worry.*

- *In tongue-door processes, taste is just taste at first; only later does the mind say "my favourite," "disgusting," and react with greed, dislike, or wisdom.*

- *In body-door processes, touch (including pain) is first just sensation; then the mind recognizes it as "dangerous," "safe," or "comfortable," and reacts by protecting the body or indulging in comfort.*

- *Seeing this structure helps us understand that strong feelings are late in the chain.*
  *They are not the first impact of the world, but the final wave in a series of very fast mind-moments.*

*Reflection Questions*

1. *Think about hearing:*

    - *Can you remember a time when you first heard a sound (like your name or a sudden noise) and only after a moment realised what it meant and*

*how you felt about it?*

2. *With smell:*
    - *Next time you smell food, can you pause and notice:*
        - *first just smell,*
        - *then the label ("fried chicken," "coffee"),*
        - *then craving or dislike?*
3. *With taste:*
    - *When eating something you love, can you sense the difference between the bare taste and the later thoughts like "I want more," "this is mine," "I won't share"?*
4. *With touch:*
    - *When you feel pain (like touching something hot or sitting too long), can you notice that the painful feeling is one part of the process, and your anger, fear, or patience is another part that comes later?*
5. *Over the next few days, choose one sense-door per day (ear one day, nose the next, etc.).*
    - *Try to notice at least two layers each time:*
        - *raw sensing,*
        - *later reaction.*

## How Mind Works: The Cognitive Process

*In the next chapter, we will move to the mind-door itself –*

*the world of thoughts, memories, dreams, and plans –*

*and see how the same pattern works even when no new sight or sound is coming in from outside.*

*Chapter 7 – The Mind's Own Door: Mind-Door Processes and Thinking*

*Purpose:*

*Introduce mano-dvārāvajjana (mind-door adverting) and show how mental objects are known: memories, plans, fantasies, ideas.*

*Key ideas:*

- *Mind-door is the "place" where ideational objects (dhamma-ārammaṇa) are experienced – things seen in the "mind's eye."*

- *Mind-door-adverting collects and arranges data from sense-door processes and from past experience stored in the continuum.*

- *The pattern: bhavaṅga is disturbed → mind-door-adverting → javana on a mental object (e.g., a memory, a plan).*

*Daily examples:*

- *During class, your eyes look at the board, but mind-door is busy imagining a game or replaying a conversation.*

- *Studying: the same line of text triggers different thoughts each time because mind-door brings in past experiences.*

- *Lying in bed, mind jumping from one thought to another without new external stimuli.*

*Reflection angle:*

*"How often today was I living mostly in the mind-door, not in the present sense-door experience?"*

## Introduction

*So far we have looked at the five sense-doors:*

- *eye,*
- *ear,*
- *nose,*
- *tongue,*
- *body.*

*Through them we meet pictures, sounds, smells, tastes, touches.*

*But a lot of your life happens inside, even when nothing big is happening outside:*

- *you replay an argument in your head,*
- *you imagine a future exam or interview,*
- *you hear a song "in your mind,"*
- *you plan what to say to someone,*
- *you daydream about games, travel, or relationships.*

*Abhidhamma calls this inner opening the mind-door (mano-dvāra).*
*Venerable U Thittila says that restraint is good not only for the five sense-doors, but for the mind-door also, and speaks of "all the six senses (five physical, plus the ideational)" – the sixth being this ideational mind-door where mental objects are known (Consciousness Enlarged, Abhiddhama Book p. 61).*

# How Mind Works: The Cognitive Process

*This chapter explores:*

- *what the mind-door is,*
- *what mental objects are,*
- *how mind-door-adverting works,*
- *and how this relates to thinking, remembering, and imagining in your daily life.*

Main Explanation – The Sixth Door and Its Objects

*1. The sixth sense: the ideational door*

*When we say "six senses" in Abhidhamma:*

1. *Eye – visible objects.*
2. *Ear – sounds.*
3. *Nose – smells.*
4. *Tongue – tastes.*
5. *Body – tangible objects (touch, pressure, heat/cold, etc.).*
6. *Mind – mental objects (ideas, images, memories, plans, concepts).*

*U Thittila points out that people often try to give all six senses "free rein", including the mind-door, thinking that this will produce a full, enjoyable life. But Buddhist teaching warns that without wisdom this just strengthens craving and restlessness (Consciousness Enlarged, Abhiddhama Book p. 61).*

## How Mind Works: The Cognitive Process

*The mind-door is the place where you know things like:*

- *a picture you can "see" with eyes closed,*
- *a conversation from last week,*
- *a plan for next month,*
- *an idea like "success," "failure," or "me".*

*These are called mental objects or ideational objects (dhammārammaṇa).*

*Abhiddhama Book page 120, U Thittila says that besides objects of the five senses, there are mental objects, mental images, abstract thoughts, thoughts connected with sense-objects by way of recollection, the kind that make us say, "I can see it in my mind's eye."*

*So:*

*The mind-door is the "door" where things that appear inside – even without fresh sights or sounds – are experienced.*

*2. Mind-door-adverting: the second rootless inoperative consciousness*

*Earlier, we learned about five-door adverting – the tiny turning toward a new sight, sound, etc.*

*Abhidhamma also teaches mind-door-adverting consciousness (mano-dvārāvajjana-citta).*

*Abhiddhama Book page 120, U Thittila explains:*

- *It is the second rootless inoperative integral consciousness in the list.*
- *Just as five-door-adverting is the precursor to the arising of the appropriate sense-consciousness at a physical door,*

- *mind-door-adverting is the precursor to the arising of the very active javana – the strong awareness/reaction – in the second phase of the conscious process.*

*"Rootless inoperative" means:*

- *it has no good or bad roots (no greed, hatred, delusion; no non-greed, non-hatred, wisdom),*
- *it is not a result (not vipāka),*
- *it does not create new karmic results,*
- *it simply performs a function: turning the mind toward a mental object and preparing it for full awareness.*

*So mind-door-adverting is a neutral function, just like five-door adverting, but it operates at the mind-door.*

> *It is the "mind's first turn" toward a mental object, just before a stream of javana (reaction) starts.*

*3. Two roles of mind-door-adverting*

*U Thittila shows that mind-door-adverting has two aspects (Abhiddhama Book pp. 120–121):*

*(1) Working with data from the sense-doors (determining consciousness)*

*After a sight, sound, etc. has passed through its sense-door process (seeing/hearing, receiving, investigating), there comes a point where:*

- *all the sense data and past experience are combined,*
- *a clear mental picture is formed,*

- *the object is "determined" as a specific thing:*
    - *"a cup,"*
    - *"a house,"*
    - *"a ship,"*
    - *"a person,"*
    - *or, in modern life, "a chat window," "a meme," "a notification," etc.*

*Abhiddhama Book page 120, he explains:*

- *At this point the conceptual image of the object is complete.*
- *When mind-door-adverting does this job – organising data from the sense-doors and deciding what the object is – it is called determining consciousness (votthapana-citta).*

*So in this aspect:*

*Mind-door-adverting = "determining" the object that came in through the five doors, just before javana reacts to it.*

*(2) Working with purely mental objects (recollection and ideational objects)*

*But experience is not only about present sights and sounds.*
*On the same pages (120–121), U Thittila says:*

- *There are other objects besides those of sense:*
    - *mental images,*

- *abstract thoughts,*
- *recollections of past sense-objects.*

- *These are called ideational objects (dhammārammaṇa).*

*He then asks:*

> *At what point do such ideational objects come into being?*

*His answer (Abhiddhama Book page 121):*

- *Because there is an unbroken continuity of consciousness (both active and non-active), there is also an unbroken "potential of cumulative experience of past activity."*

- *When mind-door-adverting arises due to a stimulus directly related to this potential – in other words, due to recollection – it correlates the stimulus into a fully regulated form before it is experienced by the following full awareness (javana).*

*In simple words:*

> *Mind-door-adverting can also turn towards a memory or idea that comes up from the store of past experience. It then shapes that into a clear mental object, ready for the mind to react to.*

*So the one function, mind-door-adverting:*

- *sometimes works as determining consciousness for data from the sense-doors,*

- *sometimes works as pure mind-door-adverting for mental objects such as memories, plans, fantasies.*

*4. Mind-door, bhavaṅga, and continuity*

*Remember bhavaṅga, the background stream.*

*Abhiddhama Book page 122, U Thittila quotes the Visuddhimagga saying that mind-door-adverting has:*

- *the general characteristic of awareness of the six objects (five sense objects + mental objects),*

- *the inherent function of determining (for five doors) and adverting (for mind-door),*

- *and as concurrent footing:*

    - *the discontinuance of either rootless-resultant mind-consciousness (like investigating consciousness) or of bhavaṅga.*

*This means:*

- *Mind-door-adverting arises on top of earlier moments:*

    - *either the last resultants in a sense-door process, or*

    - *the background stream of bhavaṅga.*

- *It then hands over a fully formed object to the next stage: javana (full awareness and reaction).*

*So:*

> *Mind-door-adverting is a bridge between the quiet background and the busy reacting mind, not just for sense-objects but also for purely mental objects.*

*Real-Life Examples – Seeing the Mind-Door in Action*

## How Mind Works: The Cognitive Process

*Let's make this very down-to-earth.*

*Example 1: Daydreaming during homework*

*You're doing homework. Your eye-door is looking at words on a page or screen.*

*Suddenly, your mind is no longer on the text.*
*You are thinking about:*

- *a game you played yesterday,*
- *a joke your friend told you,*
- *or something embarrassing you said last week.*

*What happened?*

- *The sense-door process was going on (seeing the text).*
- *Then a mental stimulus arose from the potential of past experience – a memory.*
- *Mind-door-adverting turned toward that memory.*
- *It shaped it into a clear mental picture:*
    - *maybe you "see" the classroom,*
    - *"hear" what was said,*
    - *"feel" the emotion again.*
- *Then javana flowed on that mental object:*
    - *you feel regret, shame, anger, or amusement,*

- *you may start planning what you will do "next time".*

*From the outside, you simply say:*

*"I got distracted."*

*From the Abhidhamma view:*

- *the mind-door opened to a mental object,*
- *mind-door-adverting prepared it,*
- *javana reacted strongly.*

*Example 2: Replaying an argument*

*You had a fight with a friend. Later, sitting on your bed:*

- *there is no one in the room,*
- *the house is quiet,*
- *but the mind is noisy.*

*Inside, you:*

- *replay the exact words that were spoken,*
- *imagine what you should have said,*
- *feel anger or hurt over and over.*

## How Mind Works: The Cognitive Process

*Here:*

- *The original ear-door process (actually hearing the words) happened earlier in the day.*

- *Now, from the potential of cumulative past experience, a mental stimulus arises – a recollection of that conversation (Consciousness Enlarged, Abhiddhama Book p. 121).*

- *Mind-door-adverting turns toward that recollection and forms it into a clear mental object.*

- *Then javana:*

    - *"I was right."*

    - *"They were wrong."*

    - *"Next time I will say this."*

*The result is:*

- *strong feelings,*

- *maybe more plans to argue,*

- *or, if wisdom is present, a decision to apologise or let go.*

*The important point:*

*The fight is not happening again outside –*
*it is happening at the mind-door as a series of mental objects and reactions.*

*Example 3: Imagining the future*

*You think about an exam next week:*

- *You see yourself sitting in the hall.*
- *You imagine failing and feel fear.*
- *Or you imagine passing and feel relief.*

*Again:*

- *There is no exam right now at the five doors.*
- *A mental object arises: an imagined scene.*
- *Mind-door-adverting turns toward it and makes it clear.*
- *Then javana responds:*
    - *worry, panic, motivation, or calm preparation.*

*Depending on how you train the mind:*

- *this can lead to unhelpful anxiety,*
- *or to wise planning and balanced effort.*

*Summary of Chapter 7*

- *Besides the five physical sense-doors, Abhidhamma speaks of a mind-door where mental (ideational) objects are known – memories, plans, images, abstract thoughts. U Thittila mentions "six senses (five physical, plus the ideational)" (Consciousness Enlarged, Abhiddhama Book p. 61).*

## How Mind Works: The Cognitive Process

- *Mind-door-adverting consciousness (mano-dvārāvajjana-citta) is a rootless inoperative state:*
    - *it does not create new kamma,*
    - *it has no wholesome or unwholesome roots,*
    - *it simply turns the mind toward a mental object and prepares it for javana (Consciousness Enlarged, Abhiddhama Book p. 120).*
- *Mind-door-adverting has two main roles (Abhiddhama Book pp. 120–121):*
    - *Determining consciousness (votthapana) – it organises data from the sense-doors and decides "what this object is" before javana reacts.*
    - *Pure mind-door-adverting – it turns toward mental objects (recollections, images, abstract thoughts) that arise from the potential of cumulative past experience, and shapes them into clear objects for full awareness.*
- *The Visuddhimagga (quoted by U Thittila, Abhiddhama Book p. 122) says mind-door-adverting's:*
    - *general characteristic is awareness of the six objects,*
    - *function is determining and adverting,*
    - *footing is the discontinuance of either a rootless-resultant mind-consciousness or of bhavaṅga.*
- *In daily life, this means:*
    - *when your mind wanders from homework to daydreams,*

- *when you replay arguments,*
- *when you imagine future events,*

*you are experiencing mind-door processes: mental objects being taken up, formed, and then reacted to by javana.*

*Reflection Questions*

1. *Today, when your mind wandered during a task (study, work, conversation),*
   - *what mental object did it go to?*
   - *a memory, a fantasy, a worry, a plan?*
2. *Can you notice, even just as an idea, that before your strong emotion about a memory or fantasy,*
   - *there was a moment where the mind turned toward that mental image (mind-door-adverting)?*
3. *Think of a worry about the future (exam, relationship, job).*
   - *How does it feel to see that, right now, the exam or event is only a mental object at the mind-door, not actually happening?*
4. *When you replay an argument,*
   - *can you see the difference between*
     - *the outer event that happened earlier, and*
     - *the inner mental movie that is happening now?*

5. *Over the next few days,*

    - *when you notice your mind spinning on a thought,*
      *try gently saying to yourself:*

      *"This is a mind-door object.*
      *My mind has turned toward it and is reacting.*
      *I don't have to believe everything it shows."*

*In the next chapter, we will look more deeply at javana itself –*
*the powerful impulsive phase where intention and kamma arise –*
*and see how understanding it helps us train the mind toward wholesome habits and peaceful responses.*

# How Mind Works: The Cognitive Process

*Chapter 8 – Javana: The Power of Intention and Kamma*

*Purpose:*

*Explain javana as the powerful phase where kamma is done – full awareness, intention, and reaction.*

*Key ideas:*

- *Javana combines "going forward" and "knowing," and involves rapid reaction to the conceptualized object.*

- *This is where good or bad action (kamma) is performed, leading to resultants (vipāka) later.*

- *Javana is what people usually call "I am aware, I choose, I like, I dislike."*

*Daily examples:*

- *Receiving a hurtful text:*
    - *Before javana: your eyes see letters and words.*
    - *Javana: anger rises, mental speech appears, maybe the urge to reply rudely.*
- *A chance to cheat in an exam:*
    - *First, you just see the friend's paper.*
    - *Javana: "Should I look? I want marks. No, it's not right."*
- *Seeing a beggar on the street: quick chain of pity, generosity, or indifference.*

# How Mind Works: The Cognitive Process

*Reflection angle:*

*"In one normal day, how many javana moments might be wholesome? How many unwholesome?"*

Introduction

*Think about moments like these:*

- *You read a rude comment and feel anger jump up.*
- *You see a beggar and suddenly feel either compassion or discomfort.*
- *You notice a chance to cheat in an exam and feel a pull inside: "Should I do it?"*
- *You hear good news and joy spreads through your body.*

*These are not just weak thoughts.*
*They feel strong, hot, fast.*
*They push you to speak, act, or decide something.*

*Abhidhamma has a special word for this powerful part of the mind: javana.*
*It is often translated as "impulsion" or explained as "full awareness".*

*Venerable U Thittila explains that the moments of full awareness (javana) do not come first.*
*They arise only as later stages in a chain of very quick thought-moments.*
*Earlier moments simply build up the bare sense stimulus and prepare it.*
*Only then does there occur awareness of the object as a complete thought-picture with clear feeling and volitional attitude (Consciousness Enlarged, §189).*

*In this chapter we will see:*

- *what javana is,*

- *how it connects to kamma (intentional action) and results,*
- *and how understanding javana can help us train our daily reactions.*

Main Explanation – What Is Javana?

*1. Javana as "full awareness"*

*In the Abhidhamma analysis of a sense-door process, javana comes after:*

- *adverting,*
- *bare sense-consciousness,*
- *receiving,*
- *investigating,*
- *determining.*

*By the time javana arises:*

- *the object has been fully investigated,*
- *the mind has determined what it is,*
- *the object is now a clear mental picture.*

*U Thittila says that, in everyday language, this is the only phase in which the so-called person can rightly say:*

> *"I know about this object. I am really conscious of it."*

*Because of that, he often uses the expression "full awareness" as a practical English name for javana (Consciousness Enlarged, §318).*

*So:*

*Javana = the knowing stage where we feel "I clearly experience this," not just a vague touch at the senses.*

*But there is more to it.*

*2. More than just knowing: attitude, feeling, and speed*

*U Thittila notes that the Pāli word "javana" is hard to translate directly. In ordinary usage, it carries a sense of speed, running, rushing forward. This idea of rapid movement can be applied to how these second-phase states react quickly to the object with a certain attitude or opinion (Consciousness Enlarged, §319–320).*

*So javana is not:*

- *cold knowledge,*
- *or just a mental label.*

*It is live, fast, reactive knowing.*

*He also points out that when we talk about "full awareness" in this phase, we must remember that many other aspects are present just as strongly, such as:*

- *feeling (vedanā) – pleasant, unpleasant, or neutral,*
- *volition (cetanā) – the drive to do something,*
- *kamma – intentional action,*
- *vipāka – results of past kamma showing themselves,*
- *and other mental factors (Consciousness Enlarged, §320).*

*These all act together as one powerful unit.*

*So we could say:*

*Javana = fast, powerful knowing*

- *strong feeling*
- *intention*
- *ethical quality (wholesome / unwholesome / inoperative).*

*This is why javana is so important in Abhidhamma.*

*3. Javana and kamma: where habits are made*

*Earlier stages in the process (like pure seeing or hearing) are mostly:*

- *resultants of past kamma, or*
- *simple functional states with no good or bad roots.*

*They just:*

- *passively receive,*
- *check,*
- *and organise the object.*

*But in javana:*

- *volition (cetanā) becomes strong,*
- *the mind takes a stand:*

- *“I like this,”*
- *“I hate this,”*
- *“I want this,”*
- *“I will help,”*
- *“I don’t care,”*
- *“I will harm,”*
- *or “I will let go.”*

*U Thittila explains that in these javana states:*

- *attitude to the object,*
- *feeling,*
- *volition,*
- *kamma,*
- *and many other factors*

*are all equally strong and work together as an operative whole (Consciousness Enlarged, §320).*

*That means:*

> *Javana is the main place where new kamma is created*
> *and habits are strengthened.*

*If javana is:*

- *full of greed, hatred, and delusion,*
    - *we are planting seeds of unwholesome results.*
- *full of generosity, kindness, and wisdom,*
    - *we are planting seeds of good results.*

*So when you think, "Why do I keep reacting like this?"*
*Abhidhamma would point to javana:*

- *repeated similar javana moments create a path in the mind,*
- *like walking the same trail again and again until it becomes easy and automatic.*

*4. Clusters of javana: not just one moment*

*Classical texts say that javana does not usually arise as one single instant.*
*It appears as a rapid cluster of similar moments running on the same object.*

*You can imagine:*

- *several quick "beats" of intention and feeling,*
- *like a drummer hitting the same drum many times in one second,*
- *or like a camera taking a burst of photos of the same scene.*

*We won't go deep into numbers here (like "seven javana moments"),*
*but the key idea is:*

- *the mind does not just react once,*
- *it reacts in a small series,*
- *and that series strongly imprints a tendency.*

*So a short burst of:*

- *angry javana,*
- *or generous javana,*
- *or mindful, wise javana*

*can be surprisingly powerful in shaping your future habits.*

*5. Wholesome, unwholesome, and purified javana*

*Earlier, when talking about good and bad states, U Thittila explained that:*

- *unwholesome integral states operate only with bad roots (greed, hatred, delusion),*
- *wholesome integral states arise with good roots (non-greed, non-hatred, wisdom) (Consciousness Enlarged, §317–318 context).*

*Most of the time, our javana is:*

- *either wholesome (kindness, generosity, patience, honesty, wisdom), or*
- *unwholesome (greed, jealousy, anger, cruelty, lying, etc.).*

*In the case of arahants, there is also inoperative javana:*

- *very powerful but no longer creating kamma,*

- *especially in supramundane paths and fruits, where javana takes Nibbāna as its object (Consciousness Enlarged, around §539).*

*For beginners like us, the practical point is:*

*When you practice mindfulness and wisdom,*
*you are training javana to be more wholesome and less automatic.*

Real-Life Examples – Javana in Your Day

*Example 1: The hurtful message*

*You read a message:*

*"You're so useless."*

*Earlier stages:*

- *Eyes see shapes and colours.*

- *Mind receives and investigates the text.*

- *Mind determines: "This is a comment about me."*

*Then javana bursts in:*

- *"How dare they?"*

- *red heat in the chest,*

- *urge to reply with something even harsher.*

*At that moment:*

- *feeling (pain, anger),*
- *volition (the push to answer),*
- *kamma (if you act on it),*

*are all strong.*

*If you pause, breathe, and remember the Abhidhamma map, you might notice:*

- *"This is javana. If I follow it blindly, I will create more suffering."*

*You could then choose a different javana:*

- *patience,*
- *wise silence,*
- *or a calm but firm reply.*

*Each choice plants a different seed.*

*Example 2: The chance to cheat*

*In an exam:*

- *you see (eye-door) your friend's answers,*
- *you know (mind-door) that copying will help your grade.*

*Then javana:*

- *"Just a little peek, no one will know."*

- *or "No, this is not right. I won't do it."*

*The earlier stages (seeing, receiving, investigating, determining) are just data and understanding:*

- *"There is another paper."*
- *"If I look, I can get answers."*

*The ethical weight is mainly in javana:*

- *the intention to cheat or to stay honest.*

*Whatever you choose:*

- *that choice is kamma,*
- *and repeated choices become your character.*

*Example 3: Seeing someone in need*

*You're walking and see:*

- *an old person struggling with bags,*
- *a classmate sitting alone looking very down,*
- *a hurt animal by the road.*

*Sense-door stages:*

- *eyes see the scene,*
- *mind receives and investigates,*

- *mind recognises: "This being is in trouble."*

*Then javana:*

- *turns away: "Not my problem,"*

- *or opens: "I should help if I can."*

*A small action – helping to carry a bag, saying a kind word, calling someone for help –*
*also starts from javana.*

*Here javana can be:*

- *unwholesome (indifference, irritation), or*

- *wholesome (compassion, generosity).*

*Each time you choose compassion,*
*it becomes a little easier next time.*

Summary of Chapter 8

- *Javana is the powerful phase of the conscious process where there is full awareness of an object as a clear thought-picture, with recognisable feeling and volitional attitude (Consciousness Enlarged, §189, §318).*

- *It comes after earlier stages (adverting, bare sense-consciousness, receiving, investigating, determining); it is not the first impact of the object.*

- *The Pāli word "javana" carries a sense of speed and is used technically for the rapid series of second-phase states that react to the object; here kamma and vipāka are tightly connected (Consciousness Enlarged, §319–320).*

## How Mind Works: The Cognitive Process

- *In javana, many factors are strong together:*
    - *attitude to the object,*
    - *feeling (vedanā),*
    - *volition (cetanā),*
    - *kamma,*
    - *and other mental factors;*
      *they act as one operative whole (Consciousness Enlarged, §320).*

- *Earlier stages are mostly resultant or functional; javana is the main field where new kamma is made and habits are strengthened.*

- *Javana can be unwholesome (greedy, hateful, deluded), wholesome (generous, kind, wise), or, in arahants, inoperative (no new kamma).*

- *Seeing this helps us realise that our strong reactions are trainable:*
  *we can learn to pause and guide javana toward more wholesome responses.*

*Reflection Questions*

1. *Think of a recent strong reaction (anger, jealousy, joy, fear).*
    - *Can you describe what happened just before the feeling exploded?*
    - *Can you imagine the earlier "building up" stages before javana?*

2. *When you feel the urge to reply harshly to a message,*

    - *what would it be like to pause and think,*

        *"This is javana. Do I want to plant this kind of kamma?"*

3. *Remember a time you did the right thing even when it was difficult (didn't cheat, told the truth, helped someone).*

    - *How might javana have been wholesome in that moment?*

4. *Can you see one small habit in your life (like quickly getting annoyed, or quickly helping others)*

    - *as the result of many past javana moments repeated again and again?*

5. *Over the next few days,*

    - *choose one situation (online comments, family talk, school stress)*

    - *and try to notice the moment when reaction starts to rise.*

    - *Whisper to yourself:*

        *"Here comes javana.*
        *I can choose a wiser way."*

*In the next chapter, we will turn our attention to the "quiet workers" of the mind –*
*the rootless consciousnesses and their functions –*
*and see how they support the whole process without being obviously good or bad.*

## How Mind Works: The Cognitive Process

*Chapter 9 – Quiet Workers: Rootless Consciousness and Their Functions*

*Purpose:*

*Show the "background workers" of the mind: rootless resultants and rootless inoperative consciousness, and why they matter in practice.*

*Key ideas:*

- *Rootless resultant consciousness: sense consciousness, receiving, investigating – they give results of past kamma but have no roots.*

- *Rootless inoperative consciousness: five-door-adverting, mind-door-adverting, smile-producing consciousness in arahants.*

- *These states dominate the first phase of the cognitive process, preparing the ground for javana.*

- *Understanding them helps us see that much of our experience is automatic result, not deliberate choice.*

*Daily examples:*

- *Walking in a familiar street: your eyes and ears keep working, avoiding obstacles, even when your mind is elsewhere.*

- *Automatically pulling your hand away from something hot – resultants and simple functions run the show before you "decide."*

- *A baby smiling at a kind face (for arahants, special smile-causing consciousness is mentioned; you can lightly allude to that).*

*Reflection angle:*

*"How much of my day is just automatic processes? Does this soften my harsh self-judgment?"*

# How Mind Works: The Cognitive Process

## Introduction

*When we think about the mind, we usually notice the strong moments:*

- *anger,*
- *sadness,*
- *joy,*
- *fear,*
- *kindness.*

*These feel powerful because they come with clear intention and emotion.*

*In Abhidhamma language, these are mostly rooted consciousness – mind-moments with good or bad roots like greed, hatred, wisdom, and so on.*

*But there are many other mind-moments that feel quiet and simple:*

- *just seeing a colour,*
- *just hearing a sound,*
- *just feeling a touch,*
- *the tiny turning toward a sense object,*
- *the soft "background" mind between big thoughts.*

*These are often rootless consciousness (ahetuka citta).*
*"Ahetuka" means "without roots" – no wholesome roots, no unwholesome roots.*

*In this chapter we will:*

- *meet these rootless cittas,*
- *see two main groups: rootless resultants and rootless functional (inoperative) consciousness,*
- *understand how they act as quiet workers that support every experience,*
- *and look at daily examples where most of what happens is actually neutral and automatic, not "me choosing."*

Main Explanation – What Are Rootless Consciousnesses?

*1. With roots and without roots*

*In earlier books, we saw that Abhidhamma speaks of roots (hetu) of consciousness, such as:*

- *unwholesome roots: greed, hatred, delusion,*
- *wholesome roots: non-greed (generosity), non-hatred (kindness), non-delusion (wisdom).*

*A consciousness that arises with any of these is called a rooted consciousness.*
*It has a strong ethical flavour – good or bad.*

*But some consciousnesses arise without any of these roots.*
*They are not greedy, not kind, not wise, not deluded in the strong ethical sense.*
*They are simply:*

- *mechanical,*
- *neutral,*
- *doing basic duties like seeing, hearing, receiving, turning, connecting.*

*These are called rootless (ahetuka) consciousness.*

*We can divide them into two important groups:*

1. *Rootless resultant consciousness – they are results of past kamma.*

2. *Rootless functional (inoperative) consciousness – they are not results and do not create new results; they just perform functions.*

*You can think of them like the tiny support staff in a big company:*
*they do essential jobs quietly, while the "big boss" moments of greed, kindness, or wisdom get all the attention.*

*2. Rootless resultant consciousness – simple receiving of results*

*Rootless resultants are cittas that:*

- *arise as results (vipāka) of earlier kamma,*
- *have no wholesome or unwholesome roots,*
- *and mostly do basic sensing and simple checking.*

*Examples (in the sense-door process) include:*

- *sense-consciousness itself:*
    - *bare seeing,*
    - *bare hearing,*
    - *bare smelling,*

- *bare tasting,*
- *bare touching.*

*These are:*

- *not "I choose to see,"*
- *not "I choose to feel this pain,"*
- *but just results of conditions – eye working, object present, light, attention, past kamma that allowed sight to occur, and so on.*

*Other rootless resultants include:*

- *receiving consciousness – just taking in the object after bare seeing/hearing,*
- *investigating consciousness – a simple, neutral checking of the object's basic qualities,*
- *some kinds of pleasant or painful feeling that are simply results, not fresh kamma.*

*They are called "quiet workers" because:*

- *they are always busy,*
- *they do a huge part of the mind's technical work,*
- *but they do not carry strong ethical weight.*

*They show that a lot of our life is simply:*

*Past kamma ripening + natural processes running,*
*without any new good or bad choice being made in those particular moments.*

*3. Rootless functional (inoperative) consciousness – the mind's technicians*

*The second group is rootless functional consciousness, sometimes called inoperative (kiriya).*

*These cittas:*

- *are not results of past kamma,*
- *are not creating new kamma,*
- *simply perform necessary jobs inside the process.*

*Important examples include:*

- *Five-door adverting consciousness – the first turn toward a sense-object, saying "Something is there at eye, ear, nose, tongue, or body."*
- *Mind-door adverting consciousness – the first turn toward a mental object, like a memory or idea.*
- *Determining consciousness (votthapana) – deciding "What is this object?" after investigation, just before javana.*

*These are rootless (no strong roots) and functional:*

- *they start the process,*
- *connect stages,*

- *hand over objects to the powerful javana phase,*

- *but themselves are neither good nor bad in a moral sense.*

*In some texts, a special smile-producing consciousness in arahants is also listed as rootless functional:*
*when a fully enlightened being smiles, that mind-moment is a pure function – it does not create kamma.*

*So these rootless functional cittas are like:*

*Technicians in the mind:*
*turning on the lights, opening doors, passing documents around,*
*while the "ethical bosses" (wholesome or unwholesome javana) decide what to do with them.*

*4. Why they matter – seeing what is not "my fault"*

*It might seem that only strong, rooted cittas matter.*
*But understanding rootless consciousness gives us two helpful insights.*

*(1) Much of experience is not deliberate*

*When you simply:*

- *see a colour,*

- *hear a neutral sound,*

- *feel the chair under you,*

- *notice a cool breeze,*

- *or receive basic information from the senses,*

*this is mostly rootless resultant consciousness just doing its job.*

*This shows that:*

- *a lot of what happens in your day is automatic result,*
- *not "you choosing badly" or "you choosing well" in every tiny instant.*

*This can reduce harsh self-blame.*

*(2) But we still have a field of training: javana*

*Even though many states are automatic, there is still the strong phase of javana where intention and kamma arise.*

*The rootless functional cittas:*

- *prepare the object,*
- *line up the situation,*
- *and then hand it over to javana.*

*At that point, you still have space (small but real) to:*

- *follow old habits (anger, greed, fear), or*
- *plant new habits (patience, kindness, wisdom).*

*So we can say:*

> *Rootless consciousness shows what is already given in the moment, while rooted javana shows where we can still train.*

*Example 1: Walking on "autopilot"*

*You walk down a familiar street, thinking about something else.*

*While you're lost in thought:*

- *Eye-door:*
    - *rootless resultants keep seeing the road, people, signs;*
- *Body-door:*
    - *rootless resultants feel the ground under your feet,*
- *Rootless functional adverting moments:*
    - *turn toward any sudden movement or obstacle,*

*so that you:*

- *avoid holes and steps,*
- *do not crash into people,*
- *stop at the curb.*

*All this can happen with almost no clear "I am deciding" feeling.*

*It is like being on "autopilot" –*
*the quiet workers keep you safe while your rooted javana is busy thinking about other things.*

*Example 2: Sudden pain and fast reaction*

*You accidentally touch a hot surface.*

- *First: body-door rootless resultants register the heat/pain.*
- *Rootless adverting and basic checking happen;*
- *Very quickly, javana reacts:*
    - *"Ouch!" – you pull your hand away.*

*You didn't sit and think:*

> *"Hmm, this is heat, at about 70°C. It may damage my skin.*
> *I will now slowly decide to move my hand."*

*Most of the basic sensing and some initial protection is handled by rootless consciousness, like built-in safety systems.*

*Later, javana may add:*

- *anger ("Stupid stove!"),*
- *or wisdom ("I need to be more mindful.").*

*But the first movement was mostly automatic result and function, not chosen greed or hatred.*

*Example 3: Zoning out in class*

*In class, your teacher is speaking. You are very tired.*

- *Your ear-door rootless resultants still hear sound.*

- *Rootless functional moments still advert to louder noises,*
  *so you may look up when your name is called.*

- *But most of the time, your mind stays near bhavaṅga, the quiet background.*

*Because the quiet workers keep going:*

- *you still hear enough to respond if someone speaks directly to you,*

- *but you might not remember much later,*
  *since javana (strong awareness) was weak or absent.*

*After class you think,*

*"I barely paid attention, but I still knew when the teacher called me."*

*That is the rootless mind doing its basic job,*
*even when you are half-asleep.*

Summary of Chapter 9

- *Rootless (ahetuka) consciousness is consciousness that arises without wholesome or unwholesome roots like greed, hatred, or wisdom.*

- *It comes in two important forms:*

  - *Rootless resultant consciousness – results of past kamma that do basic tasks like:*

    - *bare seeing, hearing, smelling, tasting, touching,*

    - *receiving the object,*

    - *simple investigating.*

- *Rootless functional (inoperative) consciousness – not result and not creator of new result; they simply perform functions like:*
  - *five-door adverting (turning toward a sense object),*
  - *mind-door adverting (turning toward a mental object),*
  - *determining (votthapana) – fixing what the object is,*
  - *special function like smile-producing consciousness in arahants.*

- *These rootless cittas are "quiet workers":*
  - *they keep the senses running,*
  - *they connect stages of the process,*
  - *they prepare objects for the powerful javana phase.*

- *Understanding them shows that:*
  - *much of our daily experience is automatic result and neutral functioning, not deliberate good or bad choice;*
  - *yet there is still a crucial field of training in javana, where we can guide intention and build wholesome habits.*

- *This view can soften self-blame ("I am always bad") and encourage wise effort ("I can train how I respond when javana arises").*

# How Mind Works: The Cognitive Process

Reflection Questions

1. *Think of a time you were walking or travelling and your mind was somewhere else.*

    - *How much of the movement and avoiding obstacles do you think was handled by quiet, automatic processes rather than clear decisions?*

2. *Remember a moment of sudden pain (hot, sharp, or bumping into something).*

    - *Can you see a difference between the immediate pulling away (mostly automatic) and the later emotion (anger, fear, patience)?*

3. *Does knowing that many mind-moments are rootless and neutral*

    - *change how you feel about yourself when your mind wanders or when you make a mistake?*

4. *When you hear or see something without paying full attention,*

    - *can you imagine that rootless resultant consciousness and functional consciousness are still doing basic work in the background?*

5. *Over the next few days,*

    - *when you catch yourself saying "I am always like this,"*
      *try asking:*

      *"Is this really 'me',*
      *or is it many quiet workers plus javana acting together?"*

*In the next chapter, we will see how mindfulness can watch the fast flow of these processes –*

*from quiet background, to rootless workers, to powerful javana –*

*and how simply seeing the stream can already bring more calm, patience, and freedom.*

*Chapter 10 – Watching the Stream: Mindfulness of Thought Flow*

*Purpose:*

*Bring the theory into practice: how mindfulness can watch the rise and fall of moments without being swept away.*

*Key ideas (linked to Abhidhamma points):*

- *Only one citta arises at a time; there is no overlapping.*
- *Mindfulness and wise attention can regulate how javana functions, turning it from unskilful to skilful.*
- *Knowing about doors, bhavaṅga, adverting, and javana helps us note experiences more precisely (e.g., "seeing," "hearing," "thinking") instead of "my permanent self."*

*Daily practice examples:*

- *Noting while scrolling your phone:*
  - *"seeing image – liking – planning to comment."*
- *Walking to school:*
  - *Noting "seeing," "hearing," "touching," "thinking," as the processes run.*
- *During an argument:*
  - *Catching the first heat of anger as just a series of mind-moments, not truth you must act on.*

*Reflection angle:*

*"In one short event today (like a conversation or a meal), how many different doors and stages can I notice?"*

# How Mind Works: The Cognitive Process

Using Mindfulness to Observe Thought Flow

*In the last chapters we looked at the map of the mind: citta, cetasika, bhavaṅga, sense-door and mind-door, javana, and rootless consciousness.*

*Now we ask a very important question:*

> *"How can this help me right now, when I am scrolling my phone, talking with friends, or worrying about exams?"*

*In this chapter we will connect the Abhidhamma map with real-time mindfulness. We will see how to use awareness to watch thoughts come and go, like watching cars pass on a road, instead of being pulled and dragged by each one.*

*10.1 Why watch the mind?*

*Venerable U Thittila quotes the Buddha: the untrained mind is "intractable," hard to manage.*
*Because of this, he says two things are very important:*

1. *To be aware of greedy, angry states when they have arisen and when they are likely to arise.*

2. *To train the mind so it becomes "tractable," able to turn towards what is wholesome.*

*He explains that the study of Abhidhamma is a precise method for understanding all these mental states and how the mind works, and that this knowledge is meant for practice, not just theory.*

*So watching the mind has two aims:*

- *To recognize what kind of citta is arising (greedy, angry, deluded, or free from these).*

- *To train the mind to stay more often in wholesome, clear, wise states.*

*Mindfulness is the tool we use to do this in daily life.*

*10.2 Thoughts as a rapid series, not one solid block*

*Normally, we feel as if a thought is one solid thing:*

> *"I saw my friend, felt annoyed, and then I snapped at her."*

*But Abhidhamma shows that what we call "one experience" is actually a chain of many very fast cittas. U Thittila explains that our "full awareness" (javana) of an object comes only in later stages of a whole series of extremely rapid thought moments.*

*Before that full awareness appears, many simpler, rootless states do their jobs:*

- *A bare sense contact (seeing, hearing, etc.).*
- *A quick reception of the object.*
- *A little investigation.*
- *A determining of "what is this?" through mind-door-adverting.*

*Only after this does the mind arrive at a clear, conceptual picture like "my friend's face looking annoyed," together with feeling and volition.*

*We cannot see these separate cittas one by one. But mindfulness can begin to notice:*

- *Before: a vague stirring, a small twinge in the chest, a tiny tightening of the jaw.*
- *During: the clear thought "She doesn't like me," and the strong feeling that goes with it.*
- *After: the fading of that thought and the mood that remains.*

*Instead of believing, "I am angry," we start to see "Angry citta has arisen… now it is gone."*

*It is like watching a movie. At first we think we are seeing continuous action. Later we learn it is many separate frames. We still see the movie, but now we know more deeply: "This is really just a rapid series of pictures."*

*10.3 Abhidhamma as map, mindfulness as walking the land*

*In Consciousness Enlarged, U Thittila explains that Abhidhammatthasaṅgaha gives a systematic arrangement of all possible states of consciousness and that this is designed as a "yardstick or map" to check the character of our own mind states—whether they are unskilful (akusala) or skilful (kusala), and whether they lead towards knowledge of things as they really are.*

*He also says the Buddha's purpose is to remove false view and allow "knowledge of things as they are in reality (yathā-bhūta ñāṇa)."*

*We use this in practice like this:*

- *The map (Abhidhamma):*
    - *shows us the kinds of citta, roots, feeling, mental factors, processes, causes.*
- *Walking the land (mindfulness):*
    - *is simply being aware, "Right now, this is happening in my mind," in real moments: while walking, eating, studying, talking.*

*We are not trying to label each moment as "this exact citta number so-and-so." Instead:*

*We use the map to know what is possible in the mind,*
*and mindfulness to recognize what is actually happening now.*

*10.4 Catching the beginning of a thought*

## How Mind Works: The Cognitive Process

*Let's connect this with the five-door and mind-door processes.*

*When a sound reaches your ear, Abhidhamma says:*

1. *A bare hearing-consciousness arises through the ear-door.*

2. *Several rootless cittas quickly receive and investigate the sound.*

3. *Mind-door-adverting gathers the information and determines the mental object ("That's my ringtone" or "Someone called my name").*

4. *Then javana arises as a series of impulsive moments with feeling and volition: "I'm excited," "I'm annoyed," "I'll reply later," etc.*

*In normal life this all seems like one instant. But mindfulness lets us catch more of the stages.*

*Everyday example: phone notification*

- *Moment 1 – Contact:*
  *Your phone buzzes. Just a vibration on the skin and a tiny sound.*

- *Moment 2 – Determining:*
  *Very quickly the mind knows, "Message!" Maybe even "From that friend."*

- *Moment 3 – Javana (reaction):*
  *A stream of thoughts: "Is it good news?" "Maybe it's that group chat again."*
  *Feelings: a little excitement, or irritation, or worry.*

*Practising mindfulness, you try to notice as early as possible:*

> *"Buzz… hearing… knowing 'message'… now liking or disliking is appearing… now planning to check."*

*You don't have to name every detail. Even a simple note like "hearing… wanting… planning" is enough to start seeing the flow.*

*Over time, you notice that the reaction (javana) is not automatic fate. It is just one more conditioned part of the sequence. This gives space and freedom.*

*10.5 Hindrances that disturb the stream*

*Why is it so hard to stay aware like this?*

*U Thittila explains that the five hindrances—sense desire, ill will, sloth-torpor, restlessness-remorse, and doubt—are a major obstacle. They stop consciousness from staying on one object for any length of time, and thus they block concentration.*

*He says that because of this we must develop right effort, right mindfulness, and right concentration—three factors of the Noble Eightfold Path connected with mental development (bhāvanā). These are "of paramount importance" for practice.*

*So in watching thought flow:*

- *When desire pulls the mind to daydreams or social media → we notice "wanting, wanting."*
- *When ill will appears → we notice "disliking, tightening."*
- *When drowsiness, restlessness, or doubt arise → we notice them as states, not as "me."*

*This simple recognition is already the beginning of right effort and right mindfulness working together.*

*10.6 Using a simple anchor to see the stream*

*To observe such a fast stream of cittas, it helps to have a simple anchor—an object we return to again and again. In many traditions this may be:*

- *The feeling of the breath.*
- *The touch of the feet while walking.*
- *The sensations of sitting or standing.*

*The exact object is not the main point here; the main point is:*

> *You choose one clear, present, simple object,*
> *and keep bringing the mind back to it.*

*As you rest attention there, other mental events become easier to see:*

- *A memory pulls you away. You note "remembering" and come back.*
- *A plan about homework appears. You note "planning" and come back.*
- *A worry about what others think arises. You note "worrying" and come back.*

*The anchor is like a quiet riverbank from which you can watch the water (thoughts) flow by. Without a bank, you feel as if you are inside the river, being swept along.*

*10.7 Recognizing the quality, not just the story*

*Abhidhamma does not only ask, "What are you thinking?" It mainly asks:*

> *"What kind of citta is this?*
> *Is it rooted in greed (lobha), hatred (dosa), or delusion (moha)?*
> *Or is it free from these roots?"*

*U Thittila says that good and bad roots cannot exist in the same conscious state: when wholesome roots are present, the bad ones are completely absent, like light driving away darkness.*

*So in mindfulness practice, we do not only follow the content of the story ("He said this, she said that..."). We also notice the tone or flavour of the mind:*

- *Is there grasping? → "I must have this," "I can't lose that."*
- *Is there pushing away? → "I hate this," "This is unbearable."*
- *Is there confusion? → "I don't understand, I feel lost."*

*We also learn to recognize wholesome tones:*

- *Generosity / letting go (alobha).*
- *Kindness / goodwill (adosa).*
- *Clear understanding (amoha).*

*U Thittila explains that actions based on these wholesome roots develop moral practice (sīla), which then supports mental development (bhāvanā) and wisdom (paññā) leading towards the end of suffering.*

*So every moment of mindfulness that recognizes:*

*"This is greed," or "Now there is kindness,"*

*is already using the Abhidhamma map in real life.*

*10.8 Daily-life examples: watching the stream*

*1. Waiting for a reply*

*You send a message and keep checking your phone.*

- *First: seeing the screen light up (sense-door process).*
- *Then: knowing "no new message" (mind-door determination).*
- *Then: javana with craving: "Why didn't they reply? Did I say something wrong?"*

- *Hindrance: worry, restlessness.*

*Practice:*

- *Notice "seeing... wanting to check... worrying."*
- *Take one breath with awareness, feel the body on the chair.*
- *Recognize, "This is restlessness and doubt, not a solid 'me'."*

*2. Hearing criticism*

*A teacher or parent says, "You could do better."*

- *Contact: sound in the ear.*
- *Determining: "They are criticising me."*
- *Javana: "I'm not good enough," or "They are unfair!"*

*Practice:*

- *Notice first body signs: heat in the face, tight chest.*
- *Then note "hearing... reacting... anger... hurt."*
- *See how the thoughts change rapidly: "They always..." "I never..."*

*By observing, you are less likely to answer sharply. There is a small, but real, freedom.*

*3. Enjoying a favourite snack*

*You see your favourite snack in the fridge.*

- *Contact: sight of the snack.*
- *Determining: "My favourite."*
- *Javana: delight, wanting, maybe deciding to eat more than you need.*

*Practice:*

- *Notice "seeing... liking... wanting."*
- *Feel the pleasant feeling without immediately grabbing.*
- *Maybe you still eat it—but now more aware, with less automatic grasping.*

*Each of these is practising "knowing the flow" instead of being pushed by it.*

*10.9 Mindfulness and insight: seeing change*

*U Thittila points out that insight (vipassanā) is about seeing the three marks: impermanence, unsatisfactoriness, and non-self. He notes that there are two methods leading to such insight, but both aim at this same realization.*

*When you watch thought flow with mindfulness, you begin to see:*

- *Impermanence (anicca):*
  *The thought you were so sure of a moment ago has already changed.*
  *The mood that seemed heavy all day fades when attention shifts.*

- *Unsatisfactoriness (dukkha):*
  *Chasing pleasant thoughts never gives lasting peace. Grabbing at them brings stress.*

- *Non-self (anattā):*
  *The mind is just a stream of conditioned events. There is no solid "owner"*

*behind each citta.*

*You do not need to force these ideas. Just keep watching. Over time, the pattern shows itself.*

*10.10 Summary*

- *Abhidhamma shows that what we call "one experience" is actually a rapid series of cittas, with full awareness (javana) arising only after many simpler moments have done their work.*

- *Mindfulness allows us to notice earlier and earlier in the chain: from clear thoughts down to subtle feelings and impulses.*

- *The Abhidhamma map is a yardstick to know whether states are unskilful or skilful and whether they lead towards true knowledge. Mindfulness is how we apply this in real time.*

- *The five hindrances disturb the stream, while right effort, right mindfulness, and right concentration help steady it.*

- *Watching thoughts with mindfulness, we learn to see their roots and their impermanence. This is the beginning of insight.*

*Reflection questions*

1. *Think of a recent time you reacted quickly (for example, to a message or a comment). If you replay it slowly, what stages can you now see?*

2. *Which hindrance most often pulls your mind away when you try to be mindful—desire, ill will, sloth, restlessness, or doubt?*

3. *During one simple daily activity today (walking, eating, or brushing your teeth), try to watch the thought flow for just one minute. What did you*

*notice?*

4. *When a pleasant thought arises, can you feel the wanting that comes with it? When an unpleasant thought arises, can you feel the pushing away?*

5. *How does it feel to think, "This is just a passing citta," instead of "This is me"?*

*In the next chapter, we will look at "Knowing Without Clinging"—how understanding the process helps us relate to the whole stream of experience with more wisdom, gentleness, and freedom.*

*Chapter 11 – Knowing Without Clinging: Using the Map in Daily Life*

*Purpose:*

*Tie everything together: seeing experience as conditioned process weakens clinging, supports patience, non-self view, and insight into impermanence.*

*Key ideas:*

- *All these processes are conditioned, momentary, and not under a permanent self's control.*

- *Seeing how kamma and resultants work reduces blind blame ("I'm just bad") and increases responsible choice at javana stage.*

- *Understanding the cognitive process supports the Four Noble Truths and dependent origination, showing how craving and clinging keep the stream going.*

*Daily integration examples:*

- *After making a mistake, instead of "I am hopeless," reflecting:*
    - *"Those javana moments were unskilful; I can train future javana."*
- *When praised or blamed on social media:*
    - *Recognizing "seeing–thinking–feeling" as a chain, not as solid identity.*
- *Using this understanding to be kinder to yourself and others: everyone is moved by conditions.*

*Reflection angle:*

*"How does seeing mind as a process change the way I handle praise, blame, success, and failure?"*

# How Mind Works: The Cognitive Process

1. Why this last chapter matters

*In this book we have gone on a long journey.*

*We learned:*

- *How citta (a moment of consciousness) arises and falls very fast.*
- *How the mind meets objects through the five doors and the mind-door.*
- *How bhavaṅga (life-continuum) quietly flows in the background.*
- *How javana (impulsive moments) carry power, kamma, and emotion.*
- *How rootless consciousness does basic jobs like seeing and hearing.*

*Now, in this last chapter, we ask a simple but deep question:*

*"If the mind is always moving like this, how should I live with it?"*

*The Abhidhamma answer is not: "Stop thinking."*
*It is: "Know clearly, and do not cling."*

*This chapter is a gentle reflection on how to use this whole "mind map" in daily life, so that you can live with more space, wisdom, and kindness.*

*2. Every moment has a flavour*

*Abhidhamma explains that each citta has a certain "flavour".*

- *Some moments are unwholesome – rooted in greed, hatred, and delusion.*
- *Some moments are beautiful / wholesome – with non-greed, non-hatred, and non-delusion.*
- *Some moments are rootless, just doing simple work like seeing, hearing, or remembering.*

*Venerable U Thittila explains that beautiful states are built on absence of greed, hatred, and delusion, and that good roots and bad roots cannot exist in the same citta at the same time.*

*So, in every moment:*

- *Either greed is there, or non-greed.*
- *Either hatred is there, or non-hatred.*
- *Either delusion is there, or non-delusion.*

*This is very sharp and clear.*
*There is no "half-greedy, half-pure" citta.*

*This might sound strict, but it is actually hopeful.*
*It means every wholesome moment is completely free from bad roots, even if only for a blink.*

*3. Knowing is not the same as clinging*

*We usually live as if:*

> *"My thoughts are me. My feelings are me."*

*So when a painful thought comes, we feel:*
*"I am bad." "I am failing." "I am broken."*

*Abhidhamma offers another way:*

> *"This is just a citta with certain roots and mental factors.*
> *It arises, does its function, and passes away."*

*Venerable U Thittila says that understanding should grow from knowledge of mental and material qualities, and that the aim is to see them all as impermanent, unsatisfactory, and not-self.*

*Knowing means:*

- *You see the process.*
- *You recognize the flavour of the citta (greedy / angry / calm / wise).*
- *You understand: "This is conditioned, this will pass."*

*Clinging means:*

- *You grab the story: "I am this anger. I am this sadness."*
- *You push or pull: "I must keep this feeling!" or "I must destroy this feeling now!"*
- *You build long chains of javana on top of one small sense impression.*

*Abhidhamma training helps you move from clinging to clear knowing.*

*4. Where mindfulness fits in*

*In earlier chapters we saw how the active process runs:*

- *A sense object hits a door.*
- *Rootless cittas do the basic work of seeing, receiving, investigating.*
- *Then javana flows – a short series of impulsive moments that "taste" the object and create kamma.*

*Venerable U Thittila says the "full-awareness" moment is where the flavour of the object is truly experienced.*

*Mindfulness (sati) does not change bhavaṅga or remove the sense doors.*
*But it changes how javana runs:*

- *With mindfulness, javana can be rooted in wisdom, non-greed, non-hatred.*

- *Without mindfulness, javana easily runs with greed, anger, and confusion.*

*He also explains that mental development means building mindfulness, energy, concentration, and stability, so that unwholesome states (the hindrances) can be weakened and replaced by wholesome ones.*

*So mindfulness is like a quiet coach standing at the door of the javana stream, gently saying,*

> *"You can respond differently here."*

*5. Same world, different way of seeing*

*The Abhidhamma says that the basic sense contact is the same for everyone:*

- *The eye sees visible forms.*

- *The ear hears sounds.*

- *The nose smells odours.*

- *The tongue tastes flavours.*

- *The body feels touch.*

*Whether it is a very ordinary person or someone with deep insight, the raw object is still the same – it is still just colour, sound, taste, temperature, pressure.*

*What changes is:*

- *How the mind understands that experience.*

- *What roots arise in javana.*

- *Whether there is clinging or letting go.*

*Understanding Abhidhamma is not about changing the world outside.*
*It is about training the mind inside to relate to that world more wisely.*

*6. Everyday examples: seeing the stream in real time*

*Let's look at some simple daily situations and see how "knowing without clinging" works.*

*Example 1: Social media scroll*

1. *You open your phone.*

2. *You see a friend's photo on a holiday.*

3. *Very fast: eye-door process → seeing, receiving, investigating → javana.*

*Untrained version:*

- *Javana rooted in greed and comparison:*
  *"They're happier than me. My life is boring."*

- *More javana moments follow with jealousy and self-pity.*

- *Emotion grows heavier.*

*Mindful version:*

- *You notice, "Ah, a tight feeling in the chest, thoughts of 'I'm not enough'."*

- *You recognize: "This is just a series of cittas with greed and delusion arising."*

- *You see: "This is not permanent. It's not a solid self. It's a process."*

*Then maybe a new citta arises with non-greed and wisdom:*

*"I'm happy for my friend. My own path is different."*

*That one wholesome moment is completely free from greed and hatred at that instant.*

*Example 2: Harsh comment*

*Someone criticizes you at school.*

- *Sound hits the ear.*
- *Sense-door process runs.*
- *Javana bursts up with anger and hurt.*

*Untrained version:*

- *You replay the words in your head for hours.*
- *You talk to others to fuel the story.*
- *Each replay is more javana with hatred and delusion.*

*Mindful version:*

- *You feel the heat in the face and the tight jaw.*
- *You silently note: "Hearing... hurt... anger..."*
- *You don't deny it, but you see it as arising mental events, not "me".*

*Later, with more calm, wisdom can arise:*

*"Was there something true there I can learn from?*
*Even if the delivery was rough?"*

*Same sound.*
*Different root in the mind.*
*Different result in your life.*

*Example 3: Craving snack at night*

*You pass the kitchen and think of a sweet snack.*

- *A mental image appears at the mind-door.*
- *Javana flows with desire: "Just one more."*

*Untrained version:*

- *You go on automatic pilot.*
- *You eat without really tasting.*
- *Afterward, more cittas arise with regret.*

*Mindful version:*

- *You pause and feel the craving: "Wanting... wanting..."*
- *You know: "This is lobha-rooted citta (greed). It will pass."*
- *Maybe you still choose to eat – but more slowly, with awareness.*
- *Or you choose not to eat, also with awareness, without anger toward yourself.*

*The key is not the food.*

*The key is: Are you awake in that moment?*

*7. Understanding as "soil" for insight*

*Venerable U Thittila says that real understanding (vipassanā) grows in "soil" made of knowledge about aggregates, bases, elements, truths, and dependent origination, supported by purity of morality and concentration.*

*In simple words:*

- *You learn what the mind and body really are.*
- *You learn how process works (like bhavaṅga and vīthi).*
- *You keep your actions and speech as clean as you can.*
- *You train the mind to stay steady on an object.*

*Then, when you watch the stream of cittas, you start to see more and more clearly:*

- *Impermanence – "This is always changing."*
- *Unsatisfactoriness – "No moment can fully satisfy."*
- *Not-self – "These states are not 'mine', not 'me'."*

*This clear seeing slowly weakens clinging.*

*8. Three simple steps: Know, relax, choose*

*Here is a small practice you can try many times a day:*

1. *Know*
    - *When something strong happens (pleasant or painful), silently name it:*
        - *"Liking."*
        - *"Anger."*
        - *"Worry."*
        - *"Planning."*
    - *This simple naming is mindfulness stepping into the stream.*
2. *Relax*
    - *Feel the body. Notice the breath.*
    - *Let the shoulders soften a bit.*
    - *Remember: "This is only a moment. It will pass."*
3. *Choose*
    - *Ask gently: "What is a wise, kind response now?"*
    - *Even one small wholesome javana – a tiny moment of patience or kindness – is valuable.*

*You don't need to see all 17 cittas in a sense-door process to practise.*

*Just remembering "moments arise and pass; roots can be wholesome or unwholesome" already changes how you live.*

*9. Summary*

- *Every citta has roots. Good roots and bad roots do not arise in the same citta. A wholesome moment is completely free of greed, hatred, and delusion while it lasts.*

- *Mindfulness does not stop the stream, but it can change the flavour of javana from unwholesome to wholesome, from clinging to wisdom.*

- *The outside world is the same – sights, sounds, smells, tastes, touch – but understanding changes how we relate to them.*

- *Knowledge of Abhidhamma is not for clever talk. It is "soil" for insight: it helps you see impermanence, unsatisfactoriness, and not-self more clearly.*

- *"Knowing without clinging" means treating each moment as a visitor, not as your identity.*

*10. Questions for reflection*

*You can write your answers in a notebook if you like.*

1. *In the last week, can you remember one moment where you clearly saw anger, greed, or fear arise?*
    - *How might you describe it now as a process instead of "I am angry / greedy / afraid"?*
2. *Think of a time you were kind to someone, even in a small way.*

- *How does it feel to know that in that moment, bad roots were completely absent?*

3. *When you feel strong craving or anger next time, can you try the three steps – Know, Relax, Choose – at least once?*

   - *What happens when you do that?*

4. *Which part of the Abhidhamma picture – bhavaṅga, javana, five-door, mind-door – helps you most to remember that thoughts are only passing events?*

5. *If you truly understood, deep in your heart, that every painful citta is momentary and not-self, how might that change the way you treat yourself and others?*

*Take your time with these questions.*

*In this way, this book does not end just on the page.*

*It continues in the living stream of your own mind, moment by moment, as you learn to know clearly… and let go kindly.*

# How Mind Works: The Cognitive Process

***Namo tassa bhagavato arahato sammāsambuddhassa.***

*Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,*

*sabbalokassa hitāya sukhāya ca hotu.*

*Sukha-sādhāraṇena upāyena,*

*sallakkhaṇika-atthañca gambhīra-atthañca*

*sukarāvabodhehi desanā pavattatu.*

*Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena*

*sabbadese sabbakāle ca*

*buddhadhammo saphalo anuggahako ca desito hotu;*

*paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.*

*Imaṁ kusala-kammaṁ ādāya*

*satthari ca dhamme ca saṅghe ca patiṭṭhāya,*

*kilesānaṁ parikkhayāya,*

*diṭṭhadhamme nibbāna-sacchikaraṇāya*

*pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.*

# How Mind Works: The Cognitive Process

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

*May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.*

*May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.*

*Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.*

## About the Author

**Bhikkhu Indasoma Siridantamahapalaka** (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

*Breaking the Wheel: A Practical Handbook on Dependent Origination* represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

# How Mind Works: The Cognitive Process

The Author Published Books

**(All Books can download at https://www.amazon.com and https://www.academia.edu )**

| Date | Full Title | ASIN |
|---|---|---|
| 2024-02-28 | A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V | B0FSKS4F18 |
| 2024-02-28 | A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI | B0FSLT5WR8 |
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| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-I | B0FSWH119Q |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-II | B0FSY39NP2 |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-III | B0FSYWCJ16 |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-IV | B0FSSGX6HB |
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| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-VIII | B0FSSGX6HB |
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| 2024-11-16 | The 30 Nissaggiya Rules: MONASTIC DHAMMA | B0DNBHLFGG |
| 2024-11-20 | The 4 Pārājikas the 227 Rules of Pātimokkha | B0DNMVJSF4 |
| 2024-11-20 | The 4 Pāṭidesanīyas: MONASTIC DHAMMA | B0DNMXHQ7X |
| 2024-11-20 | The 13 Saṃghādisesas: Monastic Dhamma | B0DNMXQPKG |
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| 2024-11-20 | The 92 Pācittiyas 5th part Acelaka | B0DNMVM1CZ |
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| 2024-11-20 | Musāvāda the 1st part of The 92 Pācittiyas | B0DNMWQCP3 |
| 2024-11-20 | The 92 Pācittiyas 3rd part Ovāda: MONASTIKA | B0DNMVHWJ1 |
| 2024-11-20 | The 92 Pācittiyas 4th part Āvasatha: MONASTIKA | B0DNMTVGL3 |
| 2024-11-20 | The 92 Pācittiyas Sappāṇaka: MONASTIKA | B0DNMW8DZ0 |
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# How Mind Works: The Cognitive Process

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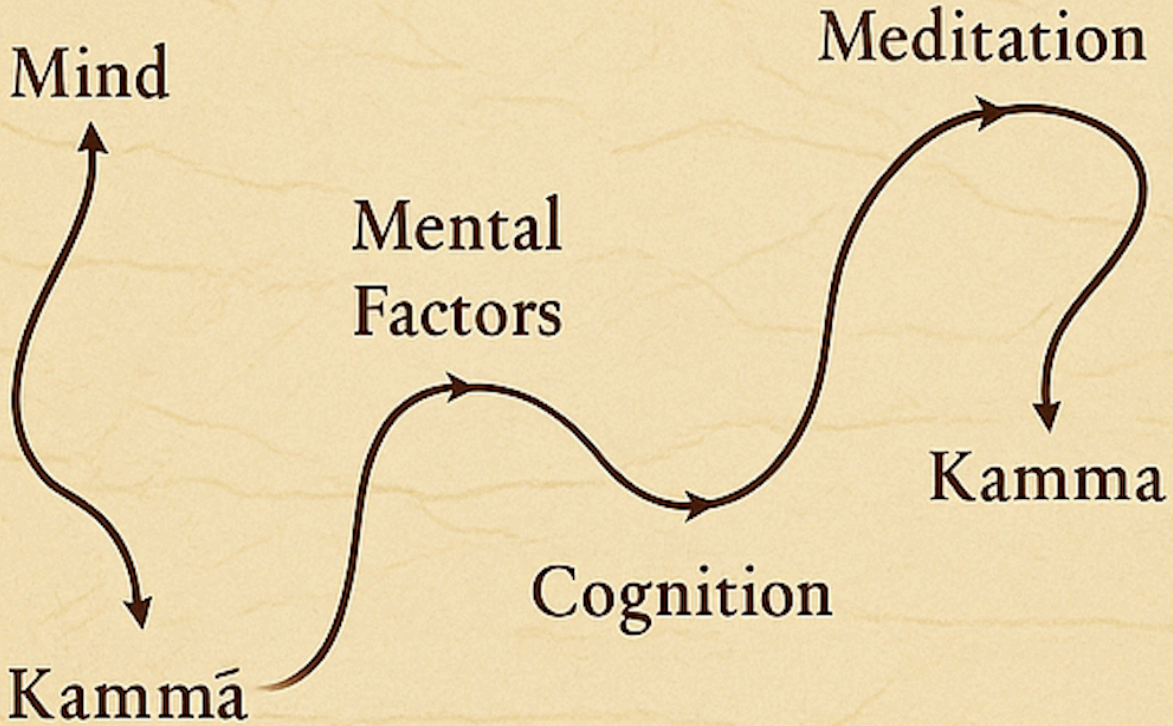
| **2025-10-02** | **Buddhist Psychology & Philosophy for Modern Minds Vol-1** | **B0FTJZR19S** |
| **2025-10-03** | **Buddhist Psychology & Philosophy for Modern Minds Vol-2** | **B0FTSYB2NY** |

"The Abhidhamma is not theory, but a compass pointing toward peace."



# Book 5 –
# How the Mind Works
## The Cognitive Process

Bhikkhu Indasoma Siridantamahapalakka

- How the mind experiences the world
- The Five-Door and Mind-Door processes
- Bhavaṅga (life-continuum) and Javana (impulse)
- Rootless consciousness and functions
- Using mindfulness to observe thought flow
- Reflection: Knowing without clinging

## Series Flow

Books 1-3 → explore what exists – mind, mental factors, and matter

Book 4-5 → show how experience happens – kamma and cognition

Book 6-7 → explain why it happens – conditions and practice

Book 8 → reveals the end of the process – Nibbāna

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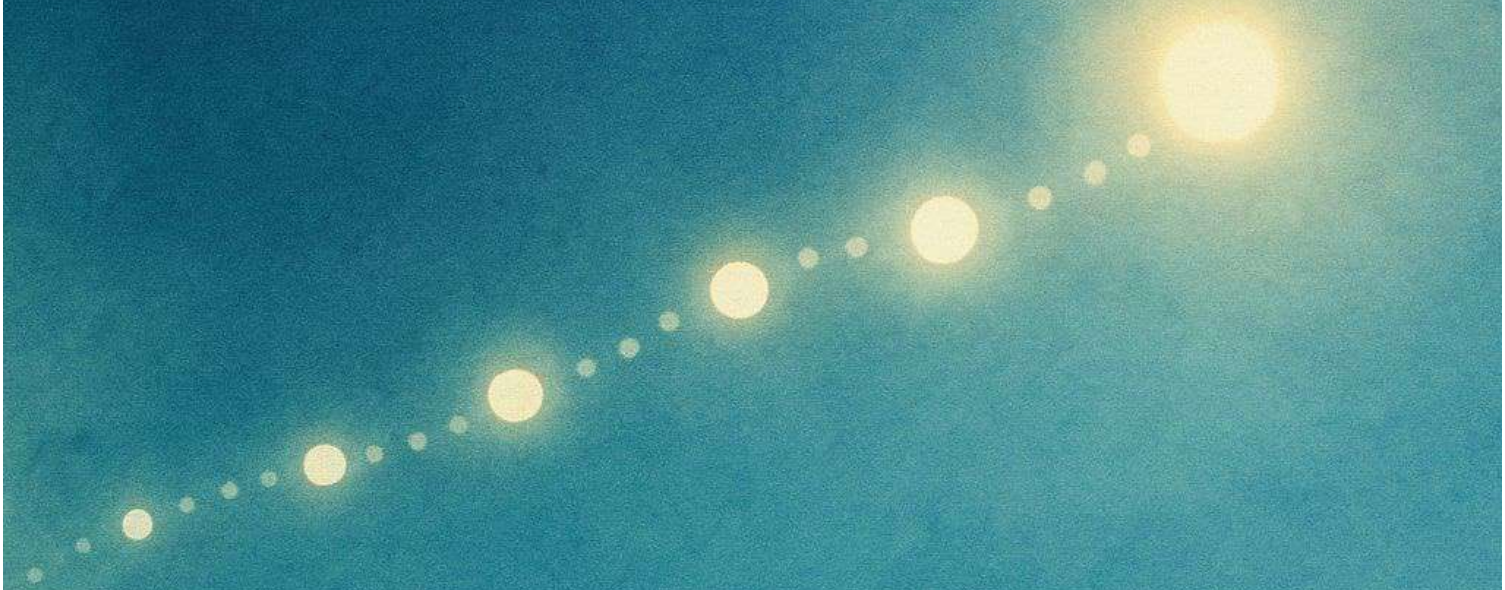
# HOW THE MIND WORKS

## THE COGNITIVE PROCESS



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SIRIDANTAMAHÁPALAKA

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